The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 10.—WHOLE NUMBER 1155.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, MAY 7, 1853. AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church..............................at 9 A. M. and 3 P. M.
St. Luke's Church.............................. 7 " 5 "
Church of the Annunciation.................. 9 "
Church of the Holy Communion.............. 8 " 6 "
[Except on Fridays, when Evening Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, corner of Prince and Thompson streets, Daily prayer at 8½ A. M. Seats free.
Church of the Nativity.......................... 9 A. M.
Church of the Transfiguration.............. ¼ to 9 " and 6 P. M.
St. Luke's Church, Brooklyn.................. 8½ "
[On Festivals and Fasts, a second service at 5 "
Grace Church Brooklyn Heights.............. 9 A. M. and 5 "
[On Fridays, Evening Prayer with Lecture at 8 "

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MAY.

8.	Sunday after Ascension Day.
15.	Whitsunday. [Proper Psalms instead of the Psalms for the Day.]
16.	Monday in Whitsun Week.
17.	Tuesday in Whitsun Week.
18.	Ember Day.
20.	Ember Day.
21.	Ember Day.
22.	Trinity Sunday.
29.	First Sunday after Trinity.

JUNE.

5.	Second Sunday after Trinity.
11.	St. Barnabas the Apostle.
12.	Third Sunday after Trinity.
19.	Fourth Sunday after Trinity.
24.	The Nativity of St. John the Baptist.
26.	Fifth Sunday after Trinity.
29.	St. Peter the Apostle.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH
IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Whitehouse, D.D., Right Rev. Henry J., 54 West Eleventh street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Bedell, Rev. George, 649 Broadway.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bruce, Rev. Vandervoort, 79 St. Marks Place.
Chauncey, Rev. Peter S., 177 Tenth street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, Thirty-sixth street, between 5th and 6th avenues.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 55 Morton street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Gardiner, Rev. Charles H., 64 West Thirty-second street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Grigg, Rev. John, 20 John street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hanson, Rev. John H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 306 Fourth street.
Hopkins, Rev. John H. Jr., General Theol. Seminary, Chelsea square.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., Mission Rooms, 19 Warren street.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d-ave.
Jones, Rev. Lot, 72 Second avenue.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Mahan, B.D., Rev. Milo, 198 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Paddock, Rev. Benjamin H., 77 Second avenue.
Pardee, Rev. Isaac, 91 St. Marks Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D.D., Rev. Martin P., 24 Vesey street.
Peck, Rev. Isaac, 36 Amity street.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Spencer, D.D., Rev. Jesse A., 73 Lexington avenue.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas.
Tracey, Rev. J. C., Forty-second st., three doors east of Eighth-avenue.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Vermilye, Rev. Isaac D., Kensico, Weschester county, N. Y.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 870 Broadway.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., 101 Chamber street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Chase, Rev. Moses B., U.S.N., Kent avenue, above Myrtle.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., adjoining St. Lukes church, Clinton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Alvah, Fourth avenue, near Nineteenth street.
Guion, Rev. Thomas T.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Brooklyn post-office.
Lamson, Rev. William O., 171 Sackett street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia street.
Schroeder, D.D., Rev. John F., } 73 Henry street.
Schroeder, Rev. John F. Jun., }
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 153 Henry, corner Joralemon street.
Walker, Rev. Robert J., 147 Duffield street, near Fulton avenue.
Walker, Rev. William F., corner Smith and Livingston streets.
Webbe, Rev. William T., 172 Sands street.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 South Eighth street.
Davis, Rev. Samuel C., 124 South Eighth street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 17 South Ninth street.
Taylor, Rev. Benjamin F., Seventh street, corner of Division avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Voorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

Religion is a miracle to sense:
The new man of the old is never known;
And to those hearts where gross sins do not die,
God's Testaments are mere philosophy.
What latitude this to the world allows,
Those souls, in whom God's image was decay'd,
Then know when they perform such spiritual vows
As underneath our Saviour's cross are laid;
They that receive His wages, bear His arms,
Know only what avails us, and what harms.

—Lord Brooke.

Moral Insanity.—Some thirty years ago a young lady, the only daughter of a noble house in the north of Germany, from having been one of the most cheerful girls, became subject to fits of the deepest melancholy. All the entreaties of her parents were insufficient to draw from her the reason of it. To their affection she was cold, to their caresses rude; and though society failed to enlighten her, she bore her part in it with a power and venom of sarcasm that were as strange to her former character as they were unbecoming her sex and youth. The parents contrived, during her temporary absence from home, to investigate the contents of her writing-desk, but no indications of a concealed or disappointed passion were to be found, and it was equally clear that no papers had been removed.

The first news they heard of her was, that the house in which she was visiting had been burned to the ground; that she had been saved with difficulty, though her room was not in that part of the building where the fire commenced; that her escape had at first been taken for granted, and that when her door was burst open, she was found still dressed and seated in her usual melancholy attitude, with her eyes fixed on the ground. She returned home neither altered in manner nor changed in demeanor, and as painfully brilliant in conversation when forced into it. Within two months of her return, the house was burned to the ground, and her mother perished in the flames. She was again found in the same state as on the former occasion, suffered herself to be led away without resistance, did not alter her deportment upon hearing the fate of her mother, made no attempt to console her father, and replied to the condolence of her friends with a bitterness and scorn almost demoniacal.

The father and daughter removed to a spa for change of scene. On the night of their arrival the hotel was in flames; but this time the fire began in her apartment, for from her window the sparks were first seen to issue, and again was she found dressed, seated, and in a reverie. The hotel was the property of the sovereign of the little state in which the spa was situated. An investigation took place; she was arrested, and at once confessed that on each of the three occasions she was the culprit; that she could not tell wherefore, except that she had an irresistable longing to set houses on fire. Each time she had striven against it as long as she could, but was unable to stand the temptation. This longing supervened a few weeks after she had been seized with a sudden depression of spirits; that she felt a hatred to all the world, but had strength to refrain from oaths and curses against it. She is at this time in a mad-house, where she was at first allowed some liberty; but after an exhibition of homicidal monomania towards a child, of ferocity most appalling, it was found necessary to apply the severest restraint. She still possesses memory, her reasoning powers, her petulant wit, and observes the most scrupulous delicacy.

Prerogatives of Learning.—Albeit our learning raiseth up against us many enemies among the low, and more among the powerful, yet doth it invest us with grand and glorious privileges, and confer on us a largeness of beatitude. We enter our studies and enjoy a society which we alone can bring together: we raise no jealousy by conversing with one in preference to another: we give no offense to the most illustrious by questioning him as long as we will, and leaving him as abruptly. Diversity of opinion raises no tumult in our presence: each interlocutor stands before us, speaks or is silent, and we adjourn or decide the business at leisure. Nothing is past which we desire to be present; and we enjoy by anticipation somewhat like the power which I imagine we shall possess hereafter, of calling on a wish from world to world.—*Landor.*

For The Churchman.

AN EXHORTATION.

1 Cor., xvi, 13, 14.

Brethren, wake! there must come battle;
Foes have gathered for the fight;
Hark! is heard their armor's rattle;
Look! their plumes are now in sight.

To the watch-tower! sleep no longer;
Man the walls, and bar the gate:
Ev'ry hour their tread grows stronger;
Their hands are hard, their hearts elate.

Watch ye, through the starlight hours;
Watch ye, when the sun shall shine;
More than rain-drops in the showers,
Now they number in the line.

Stand for the *Doctrines*, and stand fast;
The Church and *Sacraments* defend;
As sail holds to the bending mast,
Stand at your arms; stand till the end.

Some must suffer, some must bleed,
Some be plunged beneath the wave;
We are fighting for *the Olden Creed!*
The *Angels* shout to us—Stand Brave.

Be men of toil; be working men;
Like men quit you in the fight;
Be bold your tongue, be quick your pen;
Do what you do with all your might.

Strike your tents, and take the field;
Bid drum be beat, bid trumpet sound;
Preach *the whole Cross;* no doctrine yield;
Nothing is gained by giving ground.

Be men of the old Saintly stamp,
Who ventured all things in the strife;
Cruel was death—the grave was damp—
But *Truth* was dearer than their life.

All wounded were they, like their Lord;
All bleeding when they laid them down;
They fought till they had reached reward;
They went through fire, and won their crown.

Be strong! be strong! Stand at your post!
No foe fear, and never falter!
Your strength comes from *the* Holy Ghost,
By kneeling often at *the Altar.*

Eat oft the Bread, drink oft the Wine;
You eat Christ's *Body*, drink Christ's *Blood;*
The *Eucharist* is *Strength Divine;*
It saves, as Ark saved from the flood.

Be strong! you have a work to do;
The enemy are all around;
Fight the good fight, and fight it through;
You occupy the vantage ground.

Be strong! be daring! and be brave!
O put you God's whole armor on;
And meet the shock, and breast the wave;
Build what shall stand when you have gone.

And be *Loving!* that is Beauty;
That makes glorious all your life:
Yet true love is always duty;
Attend what may of din and strife.

They love not God, who *Faith* let go;
They love not *Man*, who *Faith* withhold;
Their works, the Fire shall burn as tow;
Themselves be cast from out Christ's *Fold.*

Love and *Truth* are one command;
True Charity is Preaching Truth;
Together they go hand in hand,
Like loving Naomi and Ruth.

Again sound out the battle cry!
Fighting for Christ, your whole strength spend!
The *Cross* your standard; lift it high!
For what is *Catholic* contend!

Each drop of blood that you may shed,
Shall be a ruby in God's sight;
And in the crown upon your head,
Shall blaze with the *Unfading Light.*

Rectory of St. Paul's, Newark, N. J. A. M.
April 18, 1853.

COMMUNICATIONS.

For The Churchman.

THE WORD PROTESTANT.

On reading the Rev. J. M. Neale's lecture lately published in the *Churchman* on "the Bible the Religion of Protestants," the present writer, for one, was rather startled at the seemingly bold and unqualified manner with which the word Protestant was repudiated by the author. And though the intention of the Lecturer seems rather to deal in paradox when he speaks thus bluntly, yet it is to be apprehended after all, that few will mark the paradox and take the sense just as they read.

We are all aware perhaps that the word Protestant at best expresses nothing positive, and is so far a mere negation. It indicates no doctrine, no principle, no practice, and apart from the circumstances that gave birth to it, could never have been adopted by any Christian body, party or sect. It is altogether in its origin the offspring of ecclesiastical conflict, and justly applied could have no other meaning than the relative one that carries us back to the troubles and trials of the Reformation.

In this relative sense, then, we might well allow the word to go out of use, and call ourselves no longer Protestants because the Diet of Spires has long since passed away, and the generation that protested against it. But words are sometimes like a two-edged sword; they may apply with equal force in more ways than one, and when that happens to be the case, the transition from an obsolete original to a more general sense, may be quite as appropriate and happy. The particular reference of the term Protestant has passed away, but as long as error exists, the Church of God, the guardian of Truth is necessarily Protestant even in a general view. She raises her voice against all error of doctrine and bears her testimony to right principles and teaching, and thus as long as error rises or prevails, she will be essentially Protestant.

But, as already remarked, such a general negative, which proclaims nothing more than opposition to error, could never be adopted as distinctive, because as a general term it really indicates nothing. But it so happens notwithstanding all this, that whilst the memorable Diet of Spires, which called forth the word Protestant, has passed away, still the errors upon which its decisions were based have not passed away, and as these exist and flourish before our eyes at the present day as well as at that day, so we have still not only no reason to lay aside the name, but now, as much as ever, are called to be a Church Protestant. If we look at the movements of Rome at the present day, we say that the word Protestant could never have a more significant meaning than it should have now. If the Church of God ever had a call to raise her protesting voice against insidious error, we believe it is at this day as much as ever. Rome still exists, still proclaims her absurdities with unblushing face, and as long as she announces these as the truth of God, there must be a protesting voice from those who deny her errors, and these are Protestants. As long as there is such error to oppose we trust the Church will not only be, but feel that she is bound to be Protestant, and that her character and name as such can only cease with the extinction of the heresy which she reprobates.

But Mr. Neale in his Lecture seems to repudiate and renounce the term Protestant chiefly and solely from its abuse, and he even forms some very questionable arguments to say the least. He frames a rough argument against Protestants from the differences of Protestants among themselves, as if these differences were the object of their protest, and hence the ground of the name. Thus, because the Presbyterian protests against Episcopacy, the Calvinist against Arminianism, the latter against absolute decrees, &c. &c.; all these differences, if we understand him, form the basis of their Protestantism, or the great reason why they are called Protestants in common. Hence it seems he would repudiate the name, because, like a Theological Ishmaelite, it seems to have its hands against every one and every one's hands against it. But surely this is a most extreme view of the true position in which Protestants are allowed to stand. Protestants may indeed be allowed to bear testimony against all error if such it should be, but this general protest is certainly neither the earlier nor the later basis of the name.

No one speaks understandingly of a Protestant Church without raising the Antithetical idea of a Romish Church and Romish errors; and why? because the gross errors of that Church are the points to which the protest refers us. Mr. Neale may widen the idea of this protest to take in all error as its object, but he should remember this is his own individuality that sketches the import and not the truth of history. The truth of history makes the Protestant system simply antagonistic to Romish error. Protestant may differ from the Greek, Armenian, Nestorian, Syrian Churches, as well as from Rome, but they are Protestants as such, not with any reference to the former. Their distinct position with regard to Rome only is thereby expressed, and as long as they have this formidable antagonist to meet and face in the arena of the Church Militant they cannot be less than Protestant, though that very negation again implies that they also must be more. We trust then that the Church of our communion will never lay aside this name, until the errors to which it points are rendered powerless by the triumphs of sacred truth—and then and not till then may we cease to be Protestants. There never was a time, we think, when it was more necessary to assert and maintain the truth than now, and whatever Mr. Neale may say in paradox, he cannot mean that there is no necessity for a protest now as much as ever, and so far as this is so there must be Protestants, and the Church of England, be it said to her praise, has always, among all who knew her, held the first rank among them. She is Protestant only in her attitude to Rome and she cannot be otherwise. She fought the battles of the Reformation for herself and for others on the the English soil, and she still has to bear the burden of the conflict there against the common enemy, and as long as this enemy is at work with all its active, untiring aggressive agencies, we pray that England may never cease to be Protestant.

For The Churchman.

To the Editor of the Register:

Dear Sir: I have never been engaged in controversy in my life. And yet I suppose that as I am a clergyman in good standing in the Church; as my book on Christian Ethics is taught in several Church institutions; as I am a Professor of Theology in an institution that has had some favor in the Church, I should hardly permit direct charges of false doctrine to go without a distinct and explicit denial. Still less should I permit my reputation to suffer under *unsupported assertions*, the untruth of which can be proved by mere citation and juxta-position, of passages. For all reasons I claim the space in your paper to bring forward passages from my book clearly evincing the untruth of charges against me made by a correspondent of your paper, in a review of Roger's Eclipse of Faith, which I have just seen in No. 13 of the *Register*, March 26. The writer signs himself T. R. They occur in a sentence of the text and a note to it. The sentence is this:

> One of our articles (Art. XIII) is expressly directed against that Pelagianizing view of the Roman Church, which gave rise to the doctrine of a meritum congrui, and a meritum condigni, by representing the fall of man as consisting *merely* in the loss of a *donum supernaturale.**

The note upon it then is this:

> * This view has lately appeared in Dr. Adams' work on Christian Ethics. Had the talented author brought a calmer judgment to bear upon the subject, he might have written a scientific work; but as it is, he has given us a strange medley of fact and fiction, of brilliant thought and illogical fancies. It is certainly an original discovery in ethical science, that the *mere possession* of moral qualities can render a nature good, notwithstanding that these qualities in action always tend to evil. We had always thought that it was *doing*, not possessing, that constituted virtue. But for one who could write, as Dr. Adams has done, on the subject of conscience, nothing in the way of ethic feats is impossible. We presume the Rev. Professor would have no objection, with his southern countrymen, to admit the ass among the number of moral agents, because it has a cross on its back.

The plain purport of this can be brought into two assertions, one true and the other untrue. The first, that "the Pelagianizing view of the Romish Church represents the Fall as consisting merely in the loss of a Supernatural Gift." The second assertion, that this view, which "represents the fall of man as consisting *merely* in the loss of a donum supernaturale," is the doctrine of Dr. Adams' book on Christian Ethics.

These are the only important things in that note. There is a plentiful amount of sneering, and some attempt at wit therein; but I do not think they will hurt any one. I shall therefore pass them by, only expressing my surprise how, in a paper conducted upon such high principles as the *Register* is, such ungenerous and unmannerly talk should be permitted against a living clergyman of the Church—in good standing—named at full length, and this by an anonymous writer! Its untruth is the only thing I shall meddle with.

The assertion, therefore, that in my book on Christian Ethics I represent the Fall as consisting *merely* in the loss of a "donum supernaturale," I assert to be a downright *untruth;* I will not say misrepresentation, but an untruth, stating that which *is not so*, to *be so*. The reader will excause this warmth, but it is very hard, when in so many words an author *has asserted* a plain fact, to have a writer over mere initials charge him with denying that fact he has asserted, and then make that denial a basis for accusations of Pelagianism and Romanizing!

But does not Dr. Adams hold the doctrine of a "Supernatural Gift," and is not that Romanizing and Pelagianism?

Answer: There is a Romanizing corruption of the doctrine, just as there is a Romanizing doctrine of the Church; but the doctrine itself, that "Adam in Paradise had a Supernatural Gift" in addition to nature, is so far from Pelagian or Romanizing, that it is in the judgment of Bishop Bull, our greatest scientific theologian, "one main pillar of the Catholic doctrine of Original Sin,"* and "constantly believed and asserted by the Church of God (if we may gather its judgment from the writings of the most approved Doctors thereof in their several ages.)"* Again, in reference to this doctrine, the same great man says, "Upon the foundations laid you may raise an impregnable argument to evince the *absolute necessity of divine grace in man fallen*, in order to the performance of that righteousness which is required unto his eternal salvation, *against the heresy of* Pelagius.† This is the opinion of Bishop Bull upon the point of the Catholic doctrine of the Supernatural Gift; and having cited it, I will say to T. R., that *this doctrine is absolutely necessary* to any ethical system taking Christianity as its basis; secondly, it is *anti-Pelagian* in the highest degree; and thirdly, to this discourse of Bishop Bull's *I expressly referred in my book*. It is not Popish, then, nor *Pelagian*, but held universally in the Church: and if T. R. *and others* had read the discourse of Bull on the subject of "Man before the Fall," and read a *very little* of the Fathers upon Grace and Original Sin, instead of writing from their mere notions and popular rumor, they would have saved themselves a little trouble and had clearer ideas.

But is there not a Popish doctrine of the "Supernatural Gift?" and would it not have been more prudent in Professor Adams, if this be so, not to have mentioned the "Supernatural Gift" at all? Of course there is a Popish corruption of the doctrine. There is also a Popish corruption of the doctrine of the Church, of the Eucharist, of Baptism, of Original Sin. But am I to pass over in silence the Church, Baptism, the Eucharist, and Original Sin, because there are Popish corruptions of them, and because they are difficult points? I have not so learned my duty. My business is to understand and declare the truths of religion upon all points; and the more difficult they are, to give them the more study, and teach them the more precisely and clearly. And I will say this, that there is no man who reads Christian science with an unbiased mind, that can for a moment mistake the Catholic view of the Supernatural Gift given in my book for the "Pelagianizing Romish doctrine." This last no one with eyes in his head but must see. I except, of course, those who will not see.

Having cleared up this point, that there is a true doctrine of the "Supernatural Gift" as well as a Romish corruption, we go to the untrue assertion of T. R., "That the Romish Pelagianizing view, which represents the fall of man as consisting *merely* in the loss of a Supernatural Gift, is the doctrine of Dr. Adams' book." This I pronounce to be a distinct untruth. The reader will see that the whole gist of this charge lies in the word *merely*. The writer (T. R.) feels it to be so, for he italicizes the word "merely." The Romish doctrine may say that the *whole* change is in the withdrawal of the Supernatural Gift; that there is *no change* in the nature; that the man is as he was in Paradise, except *that* the *gift is withdrawn*. The Romanist may say that, possibly, and that would be pure Pelagianism. Whether they do say it is another thing. One so confused in ideas as T. R. is no authority, and I have not the book to verify it. But if it *were said* it would be Pelagian; and it is charged on me that I *do say it*. That "the fall consists in the withdrawal *merely* of an external gift." Consequently the nature of the man is *untainted, undiseased, unchanged* in being and constitution.

Now I assert clearly and distinctly that through my whole book, man's nature is represented as "diseased," as "corrupted," as "infected," as "incapable of obeying the law in any way by its own power." I assert that clearly and distinctly "the whole nature" of man is represented to be *by nature* in a state of confusion and disturbance, and incapable of governing itself by the law of God, or indeed by any law. I assert, moreover, that it is the doctrine of the whole book throughout, that "this infection of nature" passes through and exists in every part of the nature, from the highest faculty of the spirit down to the smallest function of the body; so that there is not in man one power of his being undiseased by Original Sin.

These facts are patent, and manifest to every one who shall read a page in the book; and being so, they distinctly show that I do not consider "the fall of man to consist *merely* in the loss of the Supernatural Gift."

But as there are some persons who may wish to see this shown clearly by extracts, I shall here cite a few almost at random:

> Page 64.—It would seem, too, that if we could only comprehend it, that sin is *ultimately and actually a real death*, of which the death of this world is only the shadow. It would seem, also, to be of the nature of an *infection*, reaching *from generation to generation*, and from *father to son*, extending as a *disease*, loathsome of itself in the eyes of God and man. It would seem as if it tainted the nature of all men, as unquestionably the infected nature of diseased animals, although undeveloped, is still in their offspring. . . . . And lastly, it is plainly manifest from the Scripture that in this world we are all born subject to this evil taint. "We were by nature children of wrath." "As by one man sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned."
>
> Page 65 (note).—The injury, then, of Original Sin, is primarily and causally upon man's spiritual powers, but in effect upon the *whole nature* and *all the powers of body, soul and spirit.*
>
> Page 92 (note).—The solution, therefore, of the question, "does the natural man do good?" is this, "all the good that even the natural man does, he does *of* God's *grace*, given him according to the will of the Spirit."
>
> Page 124.—There is none of fallen man that has a conscience that is without guilt and shame. This is to each human being an effect of the fall. . . . Nor does conscience reveal to us any way of getting rid of the stain and the guilt; in fact, to express it clearly, conscience has first a warning power, then a recording power, and then a power prophetic of punishment, but it has no *pardoning power naturally.* Thence we are to seek the completion of conscience in the *atonement* of our Lord Jesus Christ applied to us by the Spirit.
>
> Page 222.—And yet, true it is, that this same power (the heart) is the main entrance to evil. The *heart in its state of nature affected* by original sin, unaided by gracious influences, is the source by which and from which almost all evil flows in upon man.
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> Page 241.—The inordinacy that comes from original sin, and inability to obey the law of God, run through all parts of man's nature; "the whole head is sick, and the whole heart is faint," and the body is wounded as the spiritual part is.
>
> Page 246.—We consider, then, that upon the body of man the effects of original sin are first concupiscence, embracing self-will or uncontroledness, selfishness, and sensuality.
>
> Secondly, The loss of natural immortality and the sacrament of it, and the various consequences of disease and decay.
>
> Thirdly, The utter loss and ruin of some mental powers by their becoming shrunk and decayed in his nature; so that now they exist as germs and possibilities only, not as actual powers.
>
> And Lastly, By the weakening and decay of all the remaining mental faculties.
>
> Page 323.—But in the mind of St. Augustine these two ideas dwelt together; penetrated to his inmost soul with the idea of man's fallen state, his inability of himself to do any good, or in thought, word or deed to satisfy the just demands of the law of God: we see the stern will that could have sway, the sceptre of the Roman empire, the lofty mind that soars to the most empyrian heights of mental science, the great heart so overflowing with love, all this nature bowed before the throne of God, confessing to its own *unworthiness*, its *inability to do aught of good*, its *guiltiness*, its *deservingness of condemnation* before the pure and holy One of infinite justice; and then, as the counterpart of this, is seen his conviction of the mercy of God in Christ, his feeling of the all-sufficient and almighty influences of the grace of God through Jesus Christ.

These extracts, I think, Mr. Editor, will sufficiently show the truth of what I have declared to be the sentiment of Christian science, and sufficiently manifest that I do no not believe the Pelagianizing Romish doctrine that the only effect of the fall "is merely the withdrawal of the Spiritual Gift."

Allow me, then, to remind you, readers, that I am twelve hundred miles from Philadelphia,—so much space must have been travelled before the *Register* with T. R's imputations can have reached me, so much space again be gone over before this paper has reached the *Register*. This will give a reason why this article did not appear immediately. Allow me, also, to thank yourself for the large space afforded me for my own justification from charges of false doctrine, certainly undeserved, and I hope inconsiderately and thoughtlessly made.

William Adams.

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* Bull's English works. Discourse on the State of Man before the Fall. Page 456.

† Bull's English works. Page 501.

For The Churchman.

NEW THEMES.

Mr. Editor: The book with this title has led to discussion in the columns of the *Presbyterian*. A Baltimore writer, S. Robinson, makes some good observations in his letter of March 7th, which, I think, may be pondered by Churchmen as well as by others. "A very natural and necessary result" of the state of things which he laments, "must be (he says) the growth of a strong tendency to use external aids and variously devised machinery, by way of keeping up even the measure of life and spirit needful to sustain the nominal and external existence of the Church. Among these appliances the appeal to pride of sect and party; personal, family and social ambition; the vanity and self-consequence of wealth and fashion; in short, all the motives which worldly wisdom knows so well how to play upon, in order to accomplish its ends, cannot fail, in the nature of the case, to find a place in an unfaithful and spirit-deserted Church. Hence, there will be manifest at once a desire for show and parade in religion. Expensive houses of worship, to proclaim the congregation as patrons of taste, achitecture, and the fine arts. Artistic music, to indicate their high degree of cultivation and refinement; and gorgeous and costly sittings in the House of God, to own which may be unmistakeable evidence of the wealth, standing, and fashion of their occupants. All these operate as so many allurements to bring men to the House of God, when there is no longer any gospel in 'demonstration of the Spirit and in power' to attract them."

"Hence, again, springs up by degrees an undue deference to wealth and influence in the Church, and a corresponding unconcern for the poor in all the plans and purposes of the congregation. For wealth and influence become absolutely essential to carrying out the ambitious views of the people. Attention is turned more and more exclusively to the work of gathering into the Church important people and important families; and in the execution of this purpose, there must necessarily be competition with this or that other ambitious sect, which, having still less of the spirit of the real gospel among them, are compelled to use still more adroitly their worldy wisdom in making proselytes, and at the same time are under less restraint of conscience as to the means to be used in doing it—and thus the zeal of party-competition, that forgets all else save its one main object, combines with the utter uselessness of the poor and humble towards the accomplishment of the main object, to cause the poor to be overlooked and forgotten."

"Such a feeling once getting a place among the people, the pulpit, unless filled by a more than mortal man, is under constant pressure of temptation to soften its tone toward worldly wealth and the worldly spirit and maxims by which wealth has succeeded in its aims; to feel an over-anxiety to meet the approbation of the wealthy and powerful, and an indisposition, therefore, to press the humbling and self-denying spirit of the gospel Out of the same general condition of things grows also the propensity to turn the ministrations of the pulpit into an attractive 'performance,' which may draw to the very respectable and genteel place of worship, the frivolous, the thoughtless, the hollow-hearted and wooden-headed devotees of wealth and fashion; and a corresponding unconcern for the simple and plain teachings adapted to the mind and heart of the humble poor to whom primarily the Gospel is sent, and from among whom the chief trophies and the noblest champions of the Gospel have ever been taken."

Q. P. O.

NEW PUBLICATIONS.

Exposition of the Apocalypse, by the Rev. James Du Pui. 12mo., pp. 220. J. W. Moore, Philadelphia.

The design of prophecy is doubtless rather to corroborate coming events, after they shall have transpired, than to open to us any view into the future; wherefore they are clothed so darkly behind the veil of mysticism and figurative language. Such was the case of Jewish prophecies, for who will pretend that they were in the least understood until they were fulfilled in the coming of Christ; and now they stand as a mass of corroborating testimony in support of the truth of Christianity. And so will it be with those of the New Testament, when they shall have been fulfilled; then shall we understand them, and then they will be proof of the divine origin of the events which are their fulfilment. Viewing the subject thus, we have never dived deeply into the mysteries of the "Revelations;" always feeling that there remained by far too much of the vastly more important portion of Scripture, that had not yet received the attention from us due to it, to devote much time and labor to them; endeavoring, however, to place ourself among those of whom St. John says, "Blessed is he that readeth and they that hear the words of this prophecy," for there is many a passage therein that we can both read and dwell upon with pleasure and satisfaction.

Feeling therefore our inability, we approach the reviewing of the work before us with feelings of delicacy. It seems to be the result of much thought and long study, and will doubtless be read with much interest by those who give their attention more fully to this part of Holy Scripture. But for ourself we must acknowledge that it is (with all other works on the same subject which we have chanced to read) only another proof of our ignorance on this subject. One other point we will briefly touch. It strikes us that the proper way and in fact the only way of arriving at a *just* interpretation of the Apocalypse is to take it as a whole, connectedly and in order, and thus follow the course of the mysterious narrative; as we conceive that nothing can be more unjust, nothing more dangerous, than the application of single and detached portions of this book, to some particular object, to which we perceive some resemblance. The work before us, we conceive to be defective in this respect. Our Author takes certain portions of this book of prophecy and applies them to the Romish Church with considerable ability and force, supporting his deductions with some very apposite quotations from the History of Rome. But without entering at all upon the merits of the particular subject, we desired simply to note this defect, which this, in common with most other works on the subject, possesses. It is to us but a proof of the belief we asserted above—that the prophecy is not yet fulfilled, but that when it is, then and not till then will we understand it.

Reason and Faith and other Miscellanies of Henry Rogers. 12mo. pp. 458. Crosby, Nichols & Co., Boston; Charles S. Francis, New York.

This work consists of the following Essays: Life and Writings of Thomas Fuller; Andrew Marvell; Luther's Correspondence and Character; Genius and Writings of Pascal; Sacred Eloquence: The British Pulpit; The Vanity and Glory of Literature; Right of Private Judgment; Reason and Faith, their claims and conflicts. The essays have all been published previously in the *Edinburgh Review*, and of course partake of the character of that work—its high literary excellence, and its low standard of doctrinal Theology—the Author being one of its regular contributors.

Yusef; or the journey of the Frangi. A Crusade in the East, by J. Ross Browne. 12mo. pp. 421. Harper & Brothers.

The reading world has of late years been completely deluged with books of travels in the "East," until most of us are doubtless much better acquainted with the Geography and descriptions of the Oriental countries than with many portions of our own land. Some have given us volumes of descriptions of the country, of the manners and habits of the people; others have spread before us rich catalogues of curiosities, relics and remains, with which the country abounds; while still others have given us the result of their labors, in searching for proof of the accuracy of Scriptural History among the ancient remains of the East; and all embellished with romantic descriptions of their travels.

When a new book, therefore, appears from the press, we are very apt to expect a repetition of what some, if not all the previous writers on the subject have told us before, varied only by the peculiar incidents of the journey. But not so with "Yusef." Our Crusader in the East drops the stereotyped form, which hangs such an air of mystery and romance over everything connected with that country, and gives us a quiet and amusing peep behind this curtain, affording us many a hearty laugh at the expense of the Orientalists. The book is written in an easy, humorous style, and, unlike most of this class, it does not become a burdensome, though perhaps interesting, task to peruse it, but is a very pleasing book for the hours of light reading. It is copiously illustrated.

The Crystal Palace and the Floral Queen, by L. A. Benjamin. Cornish, Lamport & Co., New York.

This little volume contains instructions in the rudiments of Vocal Music; and a variety of Miscellaneous Music, Sacred and Secular, among which we recognize some old favorites. But the peculiarity of the work, and that from which it derives its strange title, is two pieces of Music, entitled, "A New Oratorio of the Crystal Palace, or the Spirit of the World's Fair, 1853;" and also "A Grand Coronation Festival; the Village Queen." Our young friends will doubtless find much to please and interest them in this little work.

A Child's History of England, by Charles Dickens. Vol. 1. 16mo. pp. 288. Harper & Brothers.

A history by Charles Dickens is something new, and of course it will be read with much interest by all his admirers; for all will be eager and curious to know whether or not he is successful in this new field. Our opinion is that he is fully so. The book is written with his well known elasticity of style, but in a simple easy manner that must render it a favorite with the young.

My Home in Tasmania, or Nine Years in Australia, by Mrs. Charles Meredith. 12mo. pp. 370. Bunce & Brothers.

The book before us contains a description of a nine years' residence in Australia before the discovery of gold in that land. For a work of the kind, it is one of the most cheerful and deeply interesting that has passed under our notice in a very long time; which our readers will be most ready to allow when we introduce our authoress as one who has already won golden laurels in the field of literature, in her maiden days, by writings that bespeak a love of nature and habits of observing men and manners—Miss Twamley. The work has been well, not to say enthusiastically, received in England, and will doubtless attain a like reception here. The light and happy style in which it is written, its cheerful account of the trial and difficulties which accompanied her settling in that far-off country, and its entertaining descriptions, will all combine to make it a favorite with the reader, especially now that the scenes of the narrative are attracting so much attention. The work is finely illustrated, and put forth in a style that reflects credit on its publishers.

THE LATE REV. MR. MINES.

It may not be unknown to many of our readers, that, some while since, one of the Sectarian papers gave out that the late Rev. Flavel S. Mines, author of that wonderful book, "A Presbyterian Clergyman Looking for The Church," had, at the time of his death, thoughts of going into the Romish Communion. We took no notice of this slander at the time, deeming it to be nothing more or other than one of the old, stale, unprincipled tricks, whereby sectarianism has always sought to dash and discredit the fair fame of those who, having been bred in some one of its innumerable "persuasions" have afterwards found good reason for returning to the bosom of the One Catholic and Apostolic Church; thus illustrating the axiomatic saying of Bishop Taylor's—"He who makes no scruple of deserting all his predecessors, must give us leave upon the strength of his own reasons to quit his authority." The Sectarians, we know, have "a foregone conclusion," to which they steadfastly adhere, (as indeed they must, in order to justify their own position,) that there is and can be no middle ground between them and Popery; and they have little hesitation in drawing upon their imagination for such facts as will support their predetermination. They cannot bear that any one who leaves them should ever stop until he gets swamped and stuck fast in the bogs and fens of Popery. How many "pious frauds" they have perpetrated, to put a face and seeming brow of justice on their cause, would be too long a story for any one man to tell. In truth, nothing is so unwelcome to them as any facts, though such are constantly occurring, in proof of a *tendency* among them to send thinking people to the Church;—a tendency, be it observed, that operates on the principle, not of development, but of reaction. Of course, no two things in their view are more different than the alleged supremacy of private judgment, when it ends in secession *to* them and when it ends in secession *from* them. It should in fairness be noted that their proceeding is not without pregnant and forcible excuse. For it cannot be too carefully borne in mind, that the old Calvinistical and Puritanical separation from the Church, even the authors of it themselves being judges, could nowise be defended, save on the ground of the Church's being, either in fact or by necessary consequence, in damnable error; since to have separated on any other plea, would have convicted them of inverting the scriptural order of things, by putting faith above charity, and preferring their own opinions to the Brotherhood. Of course, therefore, they had no way but to plant themselves upon such principles as could not possibly be developed into Popery; unless the result may be called a development, when extremes generate their opposites.

All which may suffice to explain why it was that we took, at the time, no notice of the slander in question. We never for a moment supposed there was the slightest ground for it, and were not disposed to give it even so much as the benefit of a denial. Moreover, such arts have been so long in use with those who conceive it for their interest to use them, that few, it is believed, are likely to be taken in by them, but such as are in love with the falsehood. And we all know that "it is not given to a man to love and be wise"; that is, there is no such proportion between reason and passion, that the former may hope to prevail with the latter. And we have taken up the subject now, not so much for the purpose of vindicating the memory of Mr. Mines, (for it may be confidently presumed that no dunghill smoke can quench or strangle the radiance of so bright a star,) as of producing some facts, just brought to light, which may both illustrate his rare practical genius, and serve the good old cause for which he lived and died.

Mr. John F. Mines, it seems, has lately received a letter from the Rev. Mr. Hawley, of St. Croix, W. I., enclosing an extract from the Minute-book of the parish of which the Rev. Mr. Mines was for some years the rector. The authenticity of the extract is attested by the signatures of those who, at the time it was written, belonged to the Vestry of the parish. On receiving the extracts, Mr. John F. Mines forthwith enclosed it in a communication to the Editors of the *Church Journal*, to which paper we are immediately indebted for the information. From the communication of Mr. Mines to the *Journal*, we copy the following:

> I saw in the columns of your paper, a week or two since, an article stating that a Puritan paper had been trying to attack the character and influence of the late Rev. Mr. Mines, by stating that he thought of going to the Romish Communion. It seemed to me that they could never have read the chapter in the "Presbyterian Clergyman looking for the Church," entitled, "The Twin Sisters"—and that they must have had their eyes so wilfully blinded that they have not remarked that the whole book is avowedly as strong against Popery as against Puritanism. But to silence the cries of those who would say that these are only *words*, and that men's *actions* speak louder than their *words*, the enclosed extract seemed to come in very apropos. It was sent with no idea of the purpose to which I have applied it, but merely as a sample of interesting matter concerning Mr. Mines, which can be found in the books of St. Paul's. Again, these persons could never have read Dr. Clark's glowing description of Mr. Mines' death, nor ever heard of the patient resignation with which he bore his long illness—of the heavenly joy which sprung up in his heart when earth's joys had lost their loveliness—of the spirit which grew brighter and brighter, as the body grew weaker and weaker—of the joy with which his soul burst forth from its prison—of his dying declaration, a few minutes before he was in eternity, "I *steadfastly* believe in the Holy Catholic Church." Oh! if he found our religion the best to live by, how much better did he find it to die by! With his dying breath he bore his witness to the Church—that Church whose banner he had been the first to rear upon the coasts of California, and for whose sake he was content to lie silent beneath the altar which he had raised to the true God.

The extract from the Minute-book is as follows. Of course it will be understood that the Rev. Mr. Mines was the "rector" referred to.

> It is to us singular that the cry of "Romanism" should, for effect, beventured in this parish, where not only the middle ground of the English Reformers between Popery and Puritanism has been constantly exhibited and steadfastly adhered to, but where, in point of fact, the Rector can record, with devout gratitude to God, that he has within six years received more than forty into our communion from the Romish congregation; and has not within the same time lost one from our own, or even (so far as he can ascertain) a *nominal* member of the congregation—except, perhaps, some of the *unfree*, who, without the *knowledge* of the Rector, (who, in such a case, would most certainly have interposed his counsels,) and without any necessity, were sold by parties, *now* joining in the hue and cry of *Romanism*, into the hands of zealous Romanist masters, whose almost *first act* was to *tamper* with their *religion*. Yet the Rector records, with devout thanksgiving, that by his own and a friend's timely interposition, even in these instances, and in all instances, our communicants and baptized members have been unswervingly firm.

WANT OF PLAIN LANGUAGE IN SERMONS AND TRACTS.

How comes it to pass that some men are so successful in reaching the hearts and understandings of the poor? Let us ask and endeavor to answer this question, so as to lead ourselves, as much as possible, into the same happy art. First of all, may it not be that they have deeply studied the apostolic rule, "to condescend to men of low estate," not indeed by putting on for the occasion a sort of proud humility, which at once defeats and dissappoints its wearer, but through drinking largely of the Spirit of our Divine Master, who made Himself of no reputation, who took upon Himself the form of a servant, who became poor, that through his poverty we might be rich. "The rich man is wise in his own conceit, but the poor that hath understanding searcheth him out." May not another reason be that the sort of men of whom we are speaking, are more free and sociable than others with those poor, whose souls they seek to save? They enter more habitually into their homes,—they take a deeper interest in their welfare,—they converse more freely of their affairs, both temporal and spiritual,—they gradually and naturally fall into the use of such language, and words of expression and illustration, as most readily reach the understandings of the men with whom they have to do. Thus, their eloquence becomes of a higher order, for, instead of preaching to the level of the understandings of only one class of hearers, and those the most sophisticated, they preach and teach what can be understood and appreciated by all.

Such was the eloquence of prophets and apostles; and such, pre-eminently, the eloquence of Him "who spake as never man spake." He Himself described the excellency of His eloquence, when He summed up the evidences for John the Baptist with these words: "The poor have the Gospel preached to them." Yet His preaching was, at the same time, adapted for princes and governors, for Scribes and Pharisees, for Pilate and for Nicodemus. What cause for thankfulness have we that, when it pleased God to give us our authorized version of His Holy Scriptures, He should have raised up men so learned and so wise that, following in their Master's footsteps, they clothed their translation in that simple and majestic language which comes home at once to the heart of our Queen Victoria, and her most ununlearned subject! What comfort also do we all receive from being able to join in common, in the use of the plain and unassuming language of that which is truly called our Book of Common Prayer!

In the recently-published memoir of the Rev. W. A. B. Johnson, missionary of the Church Missionary Society of Sierra Leone, the following testimony to the manner in which our Book of Common Prayer affects, not only a plain and godly minister, but the spiritual though unlettered worshippers, is thus recorded:—"Lord's Day, July 30, 1820.—Divine Service at half-past ten. I read the prayers as usual, and David Noah responded with the whole congregation; I must confess, when I read some of those beautiful prayers, I could have wept. There appeared a holy awe throughout the congregation. I saw one woman while she repeated the prayers, especially that part—'Lord, have mercy upon us! Christ have mercy upon us!' weeping bitterly. After the prayers were read, I preached on Rev. iii. 19,—'As many as I love, I rebuke and chasten; be zealous, therefore, and repent.' In the afternoon I expounded, and asked questions on 1 John iii. 3—10."

What are the causes of the universal popularity of John Bunyan's "Pilgrim's Progress?" One cause is its plain and intelligible language; the purity of its English, where every word is a word in common use; yet clothing wholesome teaching, lofty thoughts, and spiritual-mindedness; contrasting with many a tract, sermon, or book, now handed to tqe unlearned, filled with words of modern coinage or foreign importation, often put together in sentences beyond the grasp of ordinary comprehension.

At a time, then, when we propose to encounter the attempt to make a new breach upon the Sabbath, by vigorous efforts to persuade the people to turn their footsteps to the House of God, shall we not do well to correct our mode of speaking and writing, so as the better to convey the knowledge of the truth to the ignorant? We teach both young and old to read the Bible, and to commit texts or chapters to memory, and thus make them familiar with the language of those oracles of God; we teach them to read the Prayer Book, and find out lessons and places, in order that they may join intelligently in Public Worship: having done that, why should we immediately place in their hands, or pour into their ears, what is practically another language? Shall we not be more likely to succeed by using, as much as possible, the same vocabulary, the same grammar, the same simple modes of expression which we find in these two standard works?—whilst, at the same time we shall keep the English language fixed, and prevent the words and iodiom of the authorized version becoming obselete. The sciences may, indeed, as they advance require their words of art, but the language in which those words are set may still be pure and plain English.

The first great event to the infant Church of Christ was the gift of tongues. Every man heard in his own tongue the wonderful works of God! Now, the poor and unlearned have their own peculiar tongue; and a man may speak English to them in such a manner that they cannot half understand him. Some men so clip, slur over, or omit words or syllables; so raise and drop their voices; so articulate; are so fond of uncommon words and sentences, that the unlearned and slow of thought can rarely follow them. This is not easily perceived by Churchgoing people who have Bibles and Prayer Books before them, or who know by heart what is being uttered. But let them put themselves in the place of the unlearned, and ask themselves, whether what they hear is quite intelligible? If those that desire to minister to the poor of the flock would ask their brothers, sisters, or friends, or inquire of the unlearned themselves, how they hear and understand, and correct their faults with patience, they would perhaps find themselves rewarded by the presence of a larger number of the laboring classes.

We trust that nothing we have said will be supposed to countenance coarseness of expression, or the lowering of doctrine, or the pandering to vulgar tastes; our only object being to promote that "plainness of speech" which Paul said he used to the edifying of the body of Christ; and we would therefore conclude by repeating the testimony of our Lord to his own ministry: "To the poor, the Gospel is preached."—*Record.*

SOMETHING WORTH REMEMBERING.

A friend has sent us the following aphoristic sentences, which we should be apt to suspect he had stolen from Coleridge, did we not know him to be a perfectly honest man, as well as a very close and profound thinker. The latter of course argues that he could have written them, if he would, and the former, that he would not pretend to have written what he had not. Who the author may be, is not for us to say; but we submit that the "offshoot" smacks somewhat of Hooker, Coleridge having, as is well known, been a great admirer of Hooker.

Distrust may kill what one man does, and discourage what another would do, and between what is thus done to little effect and what we falter in doing, our thoughts often slip, and we hang, enduring. Too lightly furnished either for devotion or for working, we suffer ourselves to be self-despoiled of our treasures, or humbled and balked in the due expression of them. Till men have more certainty and precision in their faith; till they know more by a sort of digestive comprehension, and knowledge has with them a sweetness and value, which things to be bought with money can never have,—money—that instrument and measure of every thing in this age—true courage of thought, true worship of truth they will not have, but will rather be content with boasting of the same. We shall have talkers, not doers, bad appropriators and worse improvers of thought, while little is added to the general stock of knowledge. We shall have things run over and spun out, till much that was really good is lost by waste. The dignity of knowledge will be humbled or forced out of place by other and more material dignities. And it will be impossible to serve men much by thinking for them; for that is the thing they will not do for themselves, nor yet own that you may or can do for them. They must first have more humble trust, and then lessons onward in its direction, which is always celestial.

The tears of nature a sort of invitation to grace.—Though there be good tears and bad tears, tears that wash away sin, and tears that are sin; yet all tears have this degree of good in them, that they are all some kind of argument of good nature, of a tender heart; and the Holy Ghost loves to work in wax, and not in marble.

—Donne.

A Funny Commercial Transaction.—*The Mining Register* says "it will be some time, if not longer, before we shall awaken the echoes of our quiet sanctum with a laugh so irrepressible as a guffaw which has just escaped us, at a mercantile anecdote inimitably related by a German friend":

An old fellow living at Frankfort-on-the-Main sent to a business correspondent at Frankfort-on-the-Oder a large consignment of cotton stockings, and at the same time, to another correspondent at the same place, an equally large consignment of cotton nightcaps, the product of his own manufacture. He wrote to each the price at which they were to sell, but the sum designated was found to be too large, of which fact they took occasion to inform him. He yielded a little in his demand, but still there was no offer for his fabrics. Again he writes, in reply to other letters of his correspondents, naming a yet smaller amount; but weeks elapse, and yet no sales. At length he writes to each correspondent to make *some* disposition of his manufactures; if they can't get money for them, at least to exchange them, no matter at what reasonable sacrifice, for any other goods. Under these instructions, the stocking factor calls upon the nightcap agent, both unknown to each other in connection with their principal, and "names his views"; he wishes to exchange a lot of superior cotton stockings for some other goods; he is not particular what kind, as the transaction is for a friend, who is desirous of "closing his stock." The man at first can think of nothing which he would like to exchange for so large a supply of stockings; but at length a bright thought strikes him. "I have," said he, "a consignment of cotton nightcaps from an old correspondent, which I shall not object to exchange for your stockings." The bargain was soon closed. The stocking-factor wrote back at once that he had at length been enabled to comply with the instructions of his principal. He had exchanged his stockings for "a superior article of nightcap," in an equal quantity, which he was assured were likely to be much in demand before a great while!

The next day came a letter from the nightcap agent, announcing his success, and appended to the letter was a big bill for commissions! As Yellowplush would say, "Fancy that gent's feelinks!"

For The Churchman.

THE OBLIGATIONS OF THE COMMUNICANT.

He who, in the most solemn rite of his religion, after each of the commandments which the minister of God rehearsed, as they were spoken amidst the awe-inspiring revelations made on Sinai, has asked "God mercy for" his "transgressions for the time past, and grace to keep the law for the time to come;" and having heard them all, has prayed that they may be *written in his heart:* he who, having made "humble confession to Almighty God" of his sins, has joined in the solemn declaration, "We do earnestly repent and are hearty sorry for these our misdoings, the remembrance of them is grievous unto us, the burthen of them is intolerable;" and then raised the prayer, "grant that we may ever hereafter serve and please Thee in newness of life:" he who has united in the declaration, "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee:" he who, after receiving the precious pledges of the "favor and goodness" of God, and of being a "very member incorporate in the mystical body of His Son," has prayed for "grace that" he "may continue in that holy fellowship, and do all such good works as" God hath "prepared for us to walk in:" he who has thus celebrated the memory of our Redeemer's sacrifice, and used the richest means of its spiritual and eternal benefits:—such an one ought most strictly to search and examine his heart, that he may be well aware *how* he has done all this. Has he professed principles of faith and piety, and feelings of devotion, which he felt not? Has he, directly, or by necessary implication, made resolutions and vows, to the fulfilment of which he is habitually indifferent? Has he ventured to partake in carelessness, irrevence, or hypocrisy, of the symbols of the precious body and blood, the sacrifice of which, while it is the source of all spiritual and eternal good to the faithful, cannot but awfully increase the condemnation of the unfaithful and disobedient? Whether he meant it or not, whether he thought of it or not, he did then, before God and His Church, and with solemn pledge of his faith and hope as a Christian, make the most binding professions, and assume the most weighty obligations.

Shall the world, the flesh, and the devil, receive the service which he has bound himself to render to his God and Saviour? Let this question sink deeply into his heart. The making of such professions, and entering into such obligations, were but duty, and required by the claims of gratitude. To drawback will involve great and aggravated guilt, and of course proportioned severity of punishment. To be true and faithful is his highest interest, and will secure his greatest happiness in time and through eternity.

To choose the Lord to serve Him, heartily, unreservedly, and cheerfully, is required by the plainest dictates of gratitude. He is the Author of all good. From Him we had our being. From Him proceeds every blessing that can render life desirable and happy. To Him we are indebted for whatever we may enjoy of freedom or deliverance from any of the unnumbered ills that fall to man's earthly lot. To His rich love and mercy we owe the wonderful redemption which opens the way to pardon of sin, brings us from a state of wrath to one of grace and favor, and procures for us the blessed influences of the Holy Ghost, to console, sanctify, and strengthen the heart, give guidance and aid to escape the ways and overcome the power of sin, and lead us forth in the pleasant ways and peaceful paths of heavenly wisdom. From Him we have received the invaluable instructions, and the great and precious promises, of revelation, the comfort and support it imparts in the trials of our pilgrimage, the refined pleasure and satisfaction which attend fidelity to its principles and precepts here, and its glorious hope of future eternal blessedness. To Him surely it is meet, right, and our bounden duty, that we gratefully profess and promise and keep all that true allegiance which gives to Him the heart, the character, and the life.

Drawing back after such profession and promise, involves complicated guilt. It is ingratitude to our Greatest Friend and Benefactor. It is treachery to our High and Mighty Sovereign, Who has every claim to the allegiance of His subjects, with all power to reward their fidelity, and punish their remissness. It is mockery of the Great and Dreadful Jehovah, of our infinitely compassionate and merciful Saviour, and of the Holy Ghost, Who is ever-ready and willing to strengthen, guide, and sanctify the honest and good heart. It is practicing deceit upon fellow-men. It is rejecting salvation, and choosing the alternative set forth in those words of tremendous import, "If any man draw back, My soul shall have no pleasure in him."

Let no one, however, for fear of these consequences of unfaithfulness, shrink from the duty of making to the Lord the Eucharistic offering and presenting of himself, his soul and body. For this *is* a bounden duty; and no man can expect to be held excused for not doing his duty from fear of doing it in an offensive and unacceptable manner. Besides, the general course of Christian faith and obedience to which the Holy Communion binds us, is bounden upon us whether we assume the obligation in that sacrament or not; and the neglect to do so, is itself a perilous departure from that course, and a most serious addition to our sins against God.

If men would but apply to spiritual things the principles, and devote to the concerns of their souls the efforts at sound judgment, and well-considered and well-directed application, at which they so much aim in worldly matters, they would see, and own, and act upon, the great truth, that all that is most valuable to them in time and eternity, requires that they seek, by all the means in their power, to know their Christian duty, and faithfully to conform to it; to make the required Christian professions, and assume the required Christian obligations, and then see to it that they do not wilfully draw back. Our gracious God has not been wanting in that best of all encouragements to this—the promise and pledge of His Holy Spirit to all who truly feel their dependence upon Him, meekly receive Him, and gratefully and cheerfully yield their moral agency to His guiding and strengthening influence. No one ever thus gave himself to the Lord, in true humility and sincerity, and in unreserved devotion of heart, who did not find His grace sufficient for him, directing him with His most gracious favor, and furthering him with His continual help; imparting guidance in the difficulties, succor in the trials, and power to overcome the obstacles, which meet the Christian in his course of faith and duty; conferring on him joy and peace in believing; imparting its greatest happiness even to worldly good; visiting with the only sufficient consolations in affliction; carrying the light of the hope of heaven into all that is to be done, and all that is to be endured, in the Christian course; and especially dissipating with that light the horror of great darkness with which the unprepared soul is surrounded when called to enter the valley of the shadow of death.

Encouraged by such appeals to his faith, gratitude, and firm assurance, let the Christian manfully resolve, in the fear of God, and in entire reliance on the merciful provisions of His gospel, to walk in all His commandments and ordinances. Well satisfied, on the earnest and anxious study and reflection which befit subjects of vital importance, that he sustains, in its true character, that relation to Christ which He appointed in His Holy Catholic Church, for His redeemed, if they would be also among His saved; let him conscientiously devote himself to all its duties; frankly and solemnly assuming the professions, and pledging himself to the obligations, proper to its members; and, above all things, throwing himself, in firm faith, and with an humble and devoted heart, on that grace of God which He has appointed to flow to man through the sacraments and ordinances of His Church.

B. T. O.

Old Times.—It was in this cast of thought, when the tasteless character of what surrounds us hurries the mind forward to the excitement of hope, or carries it back to dwell for a time amidst the softened but deep feelings of the past, that the fresh and thoughtless joys and the pure and warm affections of my boyhood came over me like a dream, and the cares of years, and the solemn and darkening scene about me, gave way, and I stood in the midst of the green and sunshine of a child. I felt again the wrinkled cheek over which my baby hand had a thousand times passed in fondness, entered into all the plays of children, and then remembered the quaint customs, the individualities of the age of strong character and warm feeling, which marked the times of our fathers, when the old sometimes mingled with the young, and the young bowed in reverence to the old. That was the age of feeling. Would that this over-wise age had something of its childlike simplicity, something of its rough and honest manliness, which dared at times to be a boy. But the age has changed; and those amusements in which we were all children together, and which made the heart better without weakening the understanding, are at an end.—R. H. Dana.

THE CHURCHMAN.

NEW YORK, MAY 7, 1853.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman.* All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman.*
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We herewith present to our readers some very choice poetry, suited to the season, wishing them nothing worse, (better they cannot ask,) than that they may carry the breath and odor of it in their hearts as long as they ought to.

Thus passeth yere by yere, and day by day,
Till it felle ones in a morwe of May
That Emelie, that fayrer was to sene
Than is the lilie upon his stalke grene,
And fressher than the May with floures newe,
(For with the rose colour strof hire hewe;
I n'ot which was the finer of hem two,)
Er it was day, as she was wont to do,
She was arisen, and all redy dight.
For May wol have no slogardie a-night.
The seson priketh every gentil herte,
And maketh him out of his slepe to sterte,
And sayth, arise, and do thin observance.
This maketh Emelie han remembrance
To don honour to May, and for to rise.
Yclothed was she fresshe for to devise.
Hire yelwe here was broided in a tresse,
Behind hire back, a yerde long, I gesse.
And in the gardin at the sun uprist
She walketh up and doun wher as hire list.
She gathereth floures, partie white and red,
To make a sotel gerlond for hire hed,
And as an angel hevenlich she song.

The besy larke, the messager of day
Salewith in hire song the morwe gray;
And firy Phebus riseth up so bright,
That all the orient laugheth of the sight,
And with his stremes drieth in the greves
The silver dropes, hanging on the leves.

O Maye! with all thy floures and thy grene,
Right welcome be thou, faire freshe May;
I hope that I some grene here getten may.

—Chaucer. *Knightes Tale.*

ODE,

COMPOSED ON MAY MORNING.

While from the purpling east departs
The star that led the dawn,
Blithe Flora from her couch upstarts,
For May is on the lawn.
A quickening hope, a freshening glee,
Foreran the expected Power,
Whose first-drawn breath, from bush and tree,
Shakes off that pearly shower.

All nature welcomes her whose sway
Tempers the year's extremes;
Who scattereth lustres o'er noon-day
Like morning's dewy gleams;
While mellow warble, sprightly trill,
The tremulous heart excite;
And hums the balmy air to still
The balance of delight.

Time was, blest Power! when youths and maids
At peep of dawn would rise,
And wander forth, in forest glades
Thy birth to solemnize.
Though mute the song—to grace the rite
Untouched the hawthorn bough,
Thy Spirit triumphs o'er the slight;
Man changes, but not Thou!

Thy feathered Lieges bill and wings
In love's disport employ;
Warmed by thy influence, creeping things
Awake to silent joy:
Queen art thou still for each gay plant
Where the slim wild deer roves;
And served in depths where fishes haunt
Their own mysterious groves.

Cloud-piercing peak, and trackless heath,
Instinctive homage pay;
Nor wants the dim-lit cave a wreath
To honor thee, sweet May!
Where cities fanned by thy brisk airs
Behold a smokeless sky,
Their puniest flower-pot-nursling dares
To open a bright eye.

And if, on this thy natal morn,
The pole, from which thy name
Hath not departed, stands forlorn
Of song and dance and game;
Still from the village-green a vow
Aspires to thee addrest,
Wherever peace is on the brow
Or love within the breast.

Yes! where Love nestles thou can teach
The soul to love the more;
Hearts also shall thy lessons reach
That never loved before.
Stript is the haughty one of pride,
The bashful freed from fear,
While, rising like the ocean tide,
In flows the joyous year.

Hush, feeble lyre! weak words refuse
The service to prolong!
To you, exulting thrush, the Muse
Entrusts the imperfect song:
His voice shall chant, in accents clear,
Throughout the live-long day,
Till the first silver star appear,
The sovereignty of May.

—Wordsworth.

We understand, and we take great pleasure in letting it be understood, that there are now in press, and will soon be published, two Sermons, by the Rev. Dr. Seabury, entitled The Continuity of the Church of England in the 16th Century. As it was our privilege to hear the sermons preached, we feel that we run no risk in saying, that nothing better on the subject, either in the choice and arrangement of facts, or in the arguments and inferences gathered from them, has ever fallen in our way. To the Sermons is added a large and learned *Appendix*, giving the authorities and authenticating the facts whereon the argument is founded. The intelligent and discerning reader will readily see from the title, that the Sermons have to deal with some of the gravest subjects of ecclesiastical discourse. That the handling is every way equal to the theme, will not be apt to be denied by any one, after reading and understanding the performance. The Church need not be in much fear of hurt, either from open enemies without, or from secret traitors within, while she has divines so high-reared and so strong-built in learned preparations and in the dignities of manly thought as Dr. Seabury. We are authorized to state that orders for the Sermons in question may be addressed to Wm. H. Bell Esq., No. 52 John-st.

We must again urge upon our correspondents the importance of making their communications short, if they would have them printed; pithy and right to the point, if they would have them generally read. The truth is, we are much straitened for room, and our readers are doubtless equally so for time. We dislike that any who take the pains to write for our columns should lose their labor; but really it has been impossible for us to find space for so many long articles as we have of late been favored with. It would be considered that the first business of a *newspaper* is to furnish the *news:* this is what people want, and what they take newspapers for. We have spared and shall spare no pains to be full in this department; and to make room for this, we have been obliged to throw everything else, editorials and all, into a subordinate place, where it ought not to be. And we confess that we deem it of questionable utility to charge a newspaper overmuch with theological discussion: not, indeed, but that such discussion may be far better in itself than any mere news can be; but that a newspaper is not just the place for it, and readers generally do not go to that place in quest of it. And there is nothing so good, but that the being out of place or impertinent, is apt to dash its quality and mar its effect.

On our first page will be found a communication well worth the reading, from the Rev. William Adams, D. D., of Nashotah, to the Editors of the Philadelphia *Register*. The communication was sent to the *Register* for publication; but, being excluded from that paper for want of room, was handed over to us with a request from the Rev. Author that we would give it a place. As common justice and fairness to Dr. Adams seemed to require that he should be permitted a hearing, we had no hesitation about complying with his request. With the controversy we do not purpose to meddle, it being evident enough that Dr. Adams is abundantly able to take care of himself, provided he be not subjected to the unhandsome process of gagging. Nevertheless, we cannot well forbear to express our hearty commiseration at the unhappy position of the *Register*, in that, after having found room for an injurious attack upon a clergyman, it should be unable to spare room for him to speak a word in self-defense. Perhaps it will not be much amiss to add, that to charge with Pelagianism the doctrine that under the original Covenant of Works Adam's nature was put in participation of something greater and better than itself; that he was endowed with the gift of the Holy Spirit, which gift was to be to him the principle of a celestial and divine life, and of a blessed and heavenly immortality; and that, having fallen therefrom, he could never recover himself, without a restoration of that supernatural gift, or without a re-knitting of his nature in its covenanted participation of the Divine; in a word, that the Fall was from a supernatural state into a state of mere nature, and that the office of the Second Adam was to repurchase for man what was lost in the First;—to charge this doctrine with being Pelagian, infers, it seems to us, such a degree either of ignorance or of impudence, as was hardly to have been expected. The most learned Bishop Bull, in the great Essay quoted and referred to by Dr. Adams, speaking of a branch of this self-same doctrine, says, "that Pelagius of old and Socinus in this latter age are justly to be esteemed the most impudent of mortals for daring to call it in question."

TENDENCIES.

From our remarks on the subject of "tendencies" last week, it would naturally be gathered that our purpose was, to make an issue between what is called the Sacramental principle as being *a part* of Christianity, and the principle of moral suasion as being *the whole* of Christianity. Perhaps it should be observed, that in casting the matter into this issue, we are of course contemplating Christianity, as it cannot be too often contemplated, as being emphatically *a religion of means.* The question then comes to be, whether the force and virtue of Christianity, as a religious means, lie *altogether* in moral suasion, or whether partly in this, and partly in something else; whether moral suasion be the *only* means of bringing men to an union with Christ, or whether, along with this, the Sacraments be likewise, and in a still higher and more peculiar sense, means to the same end; means appointed by God to work by vital processes a truly vital effect in such as use them rightly; and the virtue of which, even because vital in its effect, must therefore in the nature of things be secret and mysterious in its operations: so that we may with all truth affirm that "the kingdom of God cometh not with observation;" because, forasmuch as it comes vitally, working in and upon the very principle of life, therefore its coming must needs be unobservable and imperceptible even to those in whom it comes. So that men can no more be directly conscious of their spiritual generation, than of their natural; and can with as little propriety claim or be said to have experience of the birth which makes them Christians, as of that which makes them men. For whatsoever is truly generative of life within us, its operation is necessarily in depths where our consciousness cannot reach: the inward vital presence and action of the generative power cannot be known by us directly and immediately, but can only be inferred when and so far as it works out in the actual fruits of good living; so that as it is by their fruits that we are to know others, ever so it is by *our* fruits that we are to know ourselves.

Any quoting of authorities, it should seem, can hardly be needful in so plain a case. Yet we like to stay ourselves upon the sayings of the wise and good, and, in using what we have learned, to give due honor and credit to our teachers. Which, we hope, will be deemed a sufficient excuse for producing a few sentences from Hooker. In his *Ecclesiastical Polity*, Book V, chap. l., sec. 1, he has the following: "As many therefore as are apparently to our judgment born of God, they have the seed of their regeneration by the ministry of the Church, which useth to that end and purpose not only the Word, but the Sacraments, both having *generative* force and virtue." Again, in sec. 2, of the same Chap.: "For we all admire and honor the holy Sacraments, not respecting so much the service which we do unto God in receiving them, as the dignity of that *sacred and secret gift* which we thereby receive from God." To complete the authentication of what we have been saying, there is another passage that will serve somewhat. It is in Book III, Chap. viii., sec. 15, of the same great work: "The operations of the Spirit, especially those ordinary which be common unto all true Christian men, are as we know *things secret and undiscernible even to the very soul where they are*, because their nature is of another and an higher kind than that they can be by us perceived in this life." We could easily furnish our moral-suasionest brethren with plenty of Scripture sentences to the same purpose, but that we know full well that they are as impenetrable to quotations from Scripture on this point, as Unitarians are on the point of the Trinity.

But what we most care to enforce and have remembered for the present, is, that when men claim to be directly and immediately conscious or sensible of the inward presence and operation of regenerating grace, the inference cannot but be, that they have either mistaken and substituted some moral, or intellectual, or sentimental process, for such as are truly vital, or else their understanding and reason have got swamped in a confusion of the two; in which case they will needs be evermore liable to "think that the Spirit of God doth testify those things which the spirit of error suggesteth." Therefore it is, that the Catholic doctrine of Sacramental grace, or of the use and efficacy of the Sacraments as *means* of grace, and not mere empty, inoperative signs of grace already received by other means, or perhaps without any means at all;—therefore it is, we say, that the doctrine in hand opposes so firm and sure a bar against the fanaticism, whose workings are sometimes terrible, sometimes disgusting, and sometimes both; because its very principle lies in men's mistaking their own self-generated passions and opinions for Divine inspirations. And therefore it is, also, that the Sacramental principle, as involved in the Tractarian movement, furnishes ample ground, scope, and motive for a genuine reformation, without drawing men either into the Calvinistical fanaticism of logic or the Methodistical fanaticism of feeling.

All which may serve to explain why it is, that our moral-suasionist tendency-mongers prate and cant so much about "Vital Truth" as opposed to "Deadly Error." They feel, at least they talk as if they felt, perfectly sure of vital Christianity in their own case, because they place, or rather misplace it in something of which they are directly and immediately conscious: whereas, on our principle, it is a thing that can be known only by its fruits; which fruits we cannot but see and confess are not produced by us in such plenty or perfection as to warrant us in talking much about them. They who are thus conscious of their regeneration may well be spared the necessity of working out their salvation with fear and trembling: being thus by "the witness of the Spirit" assured of their calling and election, it does not well appear what need there can be that they should work with all diligence to get assurances thereof. Which was the reason of our remarking some time ago, that, so far as we had observed, the best Christians were generally those who knew not when they became such; who were much inclined to doubt whether they really were such; and therefore took mighty good care to behave themselves. Whether, then, it be altogether certain that they have so much, so very much less of vital piety, who by modest stillness and humility confess that they have none to *speak* of, the reader may judge for himself. On this point we will but add, what perhaps need not be added, that a drum is both loud and hollow, and *therefore* loud, *because* hollow.

To return from this episode: We are not ignorant that many of those who kick so vehemently at the doctrine of Sacramental grace, will probably disclaim and repugn the issue we have raised. Nevertheless, we dare undertake to hold them to it; being fully persuaded that to repudiate the Sacramental principle is in effect neither more nor less than to exanimate and devitalize Christianity into a mere system of moral suasion; insomuch that for this process of creating nothing out of something is required not even so much as a little of "consistent progression," but only a little of mere consistency, without any progress at all. Meanwhile, it is worth bearing in mind, that we have the edifying spectacle of men "standing prostrate," as it were, in Christian doctrine; that is, of men who are ever reproving others of formalism, yet themselves endeavor nothing so much as to empty and desiccate the Sacraments into mere formalities; and who must still be charging others with ignorance of "vital truth," while from their own conception and teaching of Christianity all truly vital powers and operations are manifestly excluded, to make room for such as fall within the scope and compass of moral suasion.

Which may suggest an adequate explanation of the manifold spasms, and convulsions, and galvanic strainings and writhings and grimaces, which have been exhibited, *ad nauseam*, in the practical working of the moral-suasion principle. We refer, of course, to the doings and methods of modern revivalism, wherein men, perhaps from a blind impulse of nature towards consistency, and without being themselves aware of the cause, have been wont to belabor, and lash, and torment their powers of persuasion, in order to make them accomplish something for which higher powers and deeper processes are necessarily required. Hence the spectacle, so often witnessed, of rhetoric and oratory in the pulpit run mad and foaming at the mouth. All this resulted naturally from an endeavor to work vital effects by mere moral and intellectual means: it proceeds legitimately from the principle, that men are to be argued, and reasoned, and persuaded into self-regeneration or self-renewal, that is, into a voluntary experiencing of the new birth, and a working in themselves the generative processes of a spiritual life. Such must needs be the issue, when the powers of logic and rhetoric are relied upon for producing certain vital changes and effects. The straining and overworking of the instrument comes from its total disproportionateness to the operation. There is no composition between the means and the end: it is as if one should undertake to hear with the eye; in which case he would be apt to strain and irritate himself into blindness, because the organ holds no proportion to the office.

Nobody, indeed, at least no Churchman, who has any knowledge of where he stands and why, questions that the faculties of moral suasion may and should be so used as to operate right convictions and virtuous resolutions, or that these are good and necessary in their place. But when moral suasion is made the *only* means or instrument for working the vital processes of spiritual generation and growth, what can be clearer than that this must needs end in a virtual mistaking and substituting of mere conscious movements of the mind and will, for those secret, vital, and therefore secret because vital, operations of grace, for which, on the Sacramental principle, other means or instruments have been supernaturally provided, prescribed, and qualified. And therefore it is, that when any one intelligently revolts from the consequences of the moral-suasion principle, as naturally exemplified in the morbid, spasmodic strainings and writhings of modern revivalism, he has and can have no refuge but in the doctrine of vital forces, and in the Sacramental principle as the proper symbol and operative form of that doctrine.

Thus the *tendency* of the system in question is, clearly and directly, to that rationalism, the essence of which stands in resolving the operations of regenerating and sanctifying grace into right convictions and good resolutions, that is, into self-generated and self-conscious movements of thought and will. How far this *tendency* has become fact, and been realized in actual effects, let the present condition of Lutheran Germany and of Puritanical New England witness. Here the principle of moral suasion has had the laying down of the premises, and the fruits of Universalism, Unitarianism, Parkerism, Socialism, with all their vast income and proceeds of infidel and atheistic free-thinking, have *in fact* been the necessary conclusion. The vitalities of Christianity are thus practically reduced to the mere moralities of nature and reason. That the self-styled evangelicals, who have set themselves to the special advocacy and patronage of the premises, should be evermore canting about "vital piety," is but a symptom of the radical non-vitality of their system. Their canting is the very pulse and motion of their efforts to stem the current of doctrinal *tendency*, which would otherwise sweep them onward and downward into the aforesaid conclusion: they wish to be sincere, strive to be so, and, to keep up any degree of sincerity, they have no way but to cant a sort of paralysis on the logical virtue and energy of their main principle. And because they have misplaced the beginnings of supernatural life in some sensible, voluntary, artificial motions of nature, therefore it is that they are so prone to be beating and squeezing their spirits before the looking-glass of self-contemplation, in order to force an observable coming of that which "cometh not with observation;" and therefore it is that they are so often stimulating themselves into exercises of oratorical foaming, and of moral and sentimental storm-and-stress. Having virtually desiccated and devitalized the Sacraments into mere ceremonies, thus *dis*appointing the divinely-appointed means of sacramental efficacy, they must needs endeavor to force a sacramental efficacy into the arts and methods of moral suasion, thus taking refuge in a second error from the legitimate consequences of the first. That others should choose rather to take one error with the consequences than two without them, only argues them to have more of logic, though, probably, less of truth. For such as can neither go the consequences of the first error, nor take shelter from them in the second, nothing short of the Sacramental principle will serve. And if they cannot have that principle, as it harmoniously combined in the Church with other principles equally important in their place, then they will go where that principle has been swollen into exclusive or vastly disproportionate importance, and for this cause has corrupted and malignified into the enormities of Papal idolatry and superstition. That some should prove unable to stay or to rest satisfied in a Church where there is anything besides that principle, only argues the fatal *tendency* of their having been kept so long without it, or in ignorance of it.

The Univers and the Pope.—A Commission, composed of Cardinals Antonelli, Fornari, and Andrea, has been named by the Pope to prepare the adjudication on the subject of the condemnation of the *Univers* by the Archbishop of Paris, and the letter of appeal addressed to M. Louis Veuillot to Pius IX. Before taking leave of the Sovereign Pontiff on his return to France, M. Louis Veuillot received from Cardinal Antonelli a present of a magnificent mosaic and a book of very great price.

THE CHURCH AT HOME.

New York.—We are obliged to our correspondent M., for an account of the proceedings of the *Clerical Association of Queens county*, which was not received in time for our last impression. The leading points of that communication are as follows: A meeting of the Clergy of Queens county was held in St. George's church, Hempstead, L. I., on Thursday, April 21, for the purpose of organizing a County Clerical Association. The first day was passed in religious exercises, and in consultation on the rules for conducting the Association, which has for its object the extension of the Church in the County, and the mutual edification of the Clergy by such exercises as they may decide to be useful. On Friday afternoon the members proceeded to Oyster Bay to meet the Provisional Bishop at Grace church. In the evening, having returned to Hempstead, service was held in St. George's church, and although the weather was most unpropitious, a numerous congregation assembled, some coming from a considerable distance. The Rt. Rev. Prelate then confirmed two persons, and addressed them. It was ordered that the meetings of the Association be held once in two months, in the several parishes in alphabetical order. Our correspondent concludes by remarking that "the feeling pervading all the Clergy was that, as Christ's true Church, it became us to be more active in establishing the Church in destitute places—in bringing her into contact with the masses of men, and that we ought to be—not contentious—but yet aggressive, and beware of 'dying of dignity'."

The new free chapel of the Holy Innocents was opened, according to announcement, on Sunday the 23d ult. Notwithstanding the great inclemency of the weather, there were between 50 and 60 persons in attendance. Besides the Rev. Mr. Elmendorf, rector of the parish, the Rev. Drs. Spencer and Johnson were also present, and assisting in the services. The number of the communicants was 20; the receipts of the offertory $21; thus affording, all things considered, a most encouraging beginning. The chapel, which, it would be remembered, is in Broadway, between 35th and 36th streets, has been fitted up with careful attention to ritual propriety, and its appearance is quite pleasing.

New Hampshire.—Wednesday the 25th inst. has been appointed for the consecration of the new Church edifice of Trinity parish, Claremont. Of this parish the Rt. Rev. the Bishop of the Diocese is rector. The annual Convention of the Diocese is to be held at the same time and place.

Massachusetts.—The *Witness* reports the following confirmations by the Rt. Rev. the Bishop of Massachusetts, during his second spring visitation: Millville, 9; Lowell, 38; Quincy, 3; Bridgewater, 1; New Bedford, 10; Taunton, 7; Fall River, 6; Andover, 3; Lawrence, 6; Amesbury, 2; Marblehead, 5; Salem, 10; Lynn, 6.

Connecticut.—From the *Calendar* we learn that the Rt. Rev. Bishop of the Diocese, and the Assistant Bishop, confirmed as follows: On Tuesday the 19th ult., in the afternoon, at Christ church, Joshua, 6; Wednesday the 20th, afternoon, at Grace church, Long Hill, 4; Thursday the 21st, evening, at St. Peter's, 9; Friday the 22d, afternoon, at Christ church, Stratford, 16; Sunday the 24th, morning, at St. John's, Bridgeport, 17; afternoon, at Christ church, 12; evening, at Christ church, Stratford, 4; Monday the 25th, at Trinity church, Branford, 5. At these ceremonies the Rt. Rev. Prelate preached and addressed the candidates, and on five occasions catechised the children.

On Thursday the 21st, in the morning, the Rt. Rev. the Bishop of the Diocese consecrated Christ church, Bridgeport.

The annual letting of slips in Trinity church, New Haven, on the 25th ult., realized $400 more than the previous year. At St. Paul's and St. Thomas' the slips were also rented at a considerable advance on the old prices.

Western New York.—This Diocese, we are glad to see, still continues to yield the most ample and unmistakeable signs of prosperity. On the 1st of April, Horace White, Esq., of Syracuse, presented the parish of St. Paul's with a beautiful house and lot for a parsonage. The donation, it is said, is valued at $6,000.

Since the 12th ult., as we learn from the *Gospel Messenger*, the Rt. Rev. the Bishop has confirmed as follows: On Wednesday the 13th, at St. Paul's, Owego, 8, including one, a blind man, confirmed in private; Thursday the 14th, at St. John's, Speedsville, 6; Friday the 15th, at Christ church, Binghampton, 22; Sunday the 17th, at St. Mark's, Candor, 8, of whom 2 were from Christ church, Danby, and one from St. Paul's, Owego; Monday the 18th, at St. John's, Ithica, 17; Wednesday the 20, at Zion church, M'Lean, 9; Friday the 22d, at Calvary church, Homer, 6, of whom 2 were from Grace church, Cortlandville, and one from Zion church, M'Lean; Sunday the 24th, at St. James', Syracuse, 9, including a sick person confirmed in private: in the evening of the same day, at St. Paul's, 25. Total, 110, in nine parishes. On all these occasions the Bishop preached, and on all of them but one addressed the candidates.

A project is on foot to erect a church and parsonage at Waverley, a lot for that purpose having been given by Owen Spaulding, Esq., of that place. A subscription, also, has been started, and it is hoped the house will be built in the course of the summer. At Owego, also, since the Bishop's former visitation, the church has been enlarged and repaired. A new stone church is also to be erected at Binghampton. At M'Lean, too, since the Bishop's last visit, a parsonage has been completed, and a burial ground in the neighborhood of the church provided and enclosed, the gift of one of the Vestrymen of the church, who also gave the lot on which the church is built, and contributed largely to its erection.

New Jersey.—On Sunday, April 24, (fourth after Easter,) in the church of the Ascension, Gloucester City, the rector, the Rev. Mr. Bartlett, read morning prayers and catechised the children, and the Bishop examined them, preached, confirmed (five, making with one in private,) 6 persons, and administered the Holy Communion.——In the afternoon, in Grace church, Haddonfield, the Rev. Mr. Bartlett, (the minister,) read prayers, and catechised the children, and the Bishop examined them, preached, and confirmed 2 persons.——On Monday, 25, (St. Mark's day,) in Trinity church, Moorestown, the Rev. Mr. Germain read morning prayers, the rector elect, the Rev. Mr. Randall, catechised the children, and the Bishop examined them, preached, confirmed 3 persons, and administered the Holy Communion.——In the afternoon, in Trinity church, Fairview, the Rev. Mr. Germain read prayers, and the Bishop preached.——In the evening, in St. Stephen's church, Beverly, the Rev. Mr. Germain and the Rev. Mr. Cowell (of the diocese of Pennsylvania,) read prayers, and the Bishop preached.——On Thursday, 28, in St. John's church, Elizabethtown, at a special ordination, the Bishop admitted the Rev. Joshua Smith, rector-elect of St. Philip's church, Newark; the Rev. Eugene Agustus Hoffman, rector-elect of Christ church, Elizabethtown, and missionary to St. Stephen's church, Millville; and the Rev. Edward Purdon Wright, acting-rector of Burlington College, Deacons, to the Holy Order of Priests. Morning prayers was read by the Rev. Dr. Watson and the Rev. Mr. Henderson, the Bishop made the exhortation, the Candidates were presented by the Rev. Mr. Stubbs, and the Bishop administered the Holy Communion, assisted by the Rev. Mr. Moore, who also read the Epistle, and the Rev. Mr. Doane. There were present the Rev. Messrs. Rose, Mackie, Rowland, Peet, Goodwin, E. K. Smith, Webbe (of the diocese of New York), Thrall (of the diocese of Western New York), Nott (of the Diocese of Maryland), and Stewart (of the diocese of Jamaica).

Pennsylvania.—The *Register* contains an account of the following Services as performed by the Rt. Rev. the Bishop of the Diocese since the 1st of April: Sunday, 3d, morning, at St. John's, Pequa, 6; evening, All Saints', Paradise, 1; Monday, 4th, evening, at St. John's, York, 4; Tuesday, 5th, at St. Mark's, Lewistown, 4; Wednesday the 6th, evening, at St. Peter's, Blairsville, 2; Friday the 8th, evening, at Christ church, New Brighton, 11; Saturday, 9th, at St. Luke's, Georgetown, Beaver county, 7; Sunday, 10th, at Christ church, Alleghany, 16; afternoon, at St. Peter's Pittsburgh, 11; evening, at Trinity church, Pittsburgh, 37; Tuesday, 12th, at Christ church Brownsville, 6; Wednesday the 13th, morning, at St. Peter's, Uniontown, 2; evening, at Trinity church, Connellsville, 3; Thursday, 14th, evening, at Christ church Greensburg, 12; Sunday the 17th, morning, at St. Pau Columbia, 4; evening at St. James', Lancaster, 11; Su day the 24th, morning, at St. Mary's, West Philadelphi 8; and in private confirmed a sick member of St. Andrew

Mantua; afternoon, at St. Luke's, Philadelphia, 28; evening, at church of the Nativity, Spring Garden, 29. On the morning of the 8th, the Rt. Rev. Prelate consecrated Christ church, New Brighton; and also on the following morning St. Luke's church, Georgetown, Beaver county; on the 17th, he laid the cornerstone of St. John's Free Church, Lancaster, and on the 13th, admitted to the priesthood, at the request of the Bishop of Virginia, the Rev. George Rumney.

Delaware.—On Sunday, April 24th, the Rt. Rev. Bishop Lee confirmed in the morning, at St. Andrews' church, Wilmington, 31 persons, and in the afternoon at Christ church, Christiana Hundred, 14.

Maryland.—The cornerstone of a new church at Oxford, in Talbot county, was laid on Wednesday the 20th ult., by Bishop Whitehouse. On the day previous the same Bishop laid the cornerstone of a similar church at Hillsborough, in Caroline county.

Ohio.—The Rt. Rev. Bishop McIlvaine, since the 13th February has confirmed: On Sunday, 13th, at Christ church, Springfield, 7; Sunday the 27th, at Christ church, Dayton, 10; Sunday, March 6th, at All Saints', Portsmouth, 12; Monday, March 7th, at Grace church, Pomeroy, 18; Sunday, March 13, at St. John's church, Cincinnati, 20; Sunday, March 20th, morning, at Christ church, Cincinnati, 19; Good Friday, at the same, 9; evening, at St. Paul's church, Cincinnati, 12.

Mississippi.—The Rector of the College of St. Andrew acknowledges a liberal donation of books for the library of that Institution from Messrs. Little, Brown & Co. of Boston. We are glad to record something so good of this new Church College, and hope the example may be often followed. The *Church Herald* makes the following notice of the donation:

> We record with grateful pleasure the really splendid donation to the Library of the College of St. Andrew, by those liberal gentlemen, Messrs. Little, Brown & Co., Booksellers of Boston. The gift was as unexpected as it was generous. The names of the open-handed donors inscribed in each of these books, will attest their liberality to many generations. This young college, but yesterday created, has been smiled upon by a kind Providence, and has found friends who have proved "*friends indeed.*" It is now *permanently established.* It numbers already *sixty-five* scholars. The main building, a substantial frame structure, on brick foundations, and the Matron's house, are nearly completed. God is raising up for it friends who are daily coming to its assistance. The Trustees do not intend that the cost of these buildings shall ever be a charge upon the property itself; so that in no event can they ever be torn from the Diocese. The sums already advanced beyond the subscriptions received, are advanced by a member of the Board with the express agreement that he looks alone to voluntary subscriptions and the income of the school for his reimbursement; and the sums yet required to complete the present contracts, will, it is believed, be advanced by those Churchmen in the Diocese, who have as yet done nothing, or but little towards this noble undertaking.

Louisiana.—At Christ church in New Orleans, on the 13th ult., the Rev. Henry T. Lee was admitted to Priest's orders, by the Rt. Rev. Leonidas Polk, D. D., Bishop of the Diocese, assisted by the clergyman resident in New Orleans.

Texas.—The Rev. W. Passmore, writing from Brownsville to a friend in this city, under date April 1, states that he has received $1558 81, towards the erection of a church in that place; also subscriptions payable on demand, to the amount of $443, and promises from nineteen rectors, which ought to yield from $600 to $1000 more, for the same purpose. Measures were already in progress for the immediate building of the house. The conclusion of the letter is as follows:

> Matters about here are improving in every way. Should we escape revolutions in Mexico for awhile, all will go well again. The Roman Catholics have sent out six priests and six nuns with money enough to build a college and nunnery, and to establish schools of an inferior grade. This shows what *they* think of the importance of this position. But the Church is safe. My people had not scattered during my absence. On the contrary, we had not room for all who came on the first Sunday I was here—Palm Sunday—and on Easter Sunday *eight* persons communed for the *the first time.*. We have now *nineteen communicants* in Brownsville, and *three others* who will commune for the first time at our next communion. Nine have removed during my absence.
>
> We are stronger, therefore, than ever, in numbers, zeal, influence, and hope.

The cornerstone of a new church was laid in Austin, on the 11th ult.

Missionary.—From the *Spirit of Missions* for May we gather the following items. The rooms of the Foreign Committee have been removed to the new building of the American Bible Society, corner of Eighth street and Fourth avenue.

The Committee state that they have not only more than doubled the number of their missionaries within the last two years, but in the enlargement of the operations connected with their stations, and the provision of buildings and appliances for the proper conduct of their work, they have assumed an expenditure so greatly beyond what they have heretofore incurred, as to constrain them to call loudly upon the Church for support.

What they have done they have done cautiously, deliberately, and believingly. They entertain no doubt as to their duty; and they believe that God, who has raised up for them so cordial and liberal a support in past days, will put it into the hearts of His people to furnish them the means to build upon the foundations already laid.

The Rev. Samuel V. Berry, late of New York, a colored clergyman, has been appointed to the African Mission, and will proceed from England to join Bishop Payne, in company withe Rev. Alexander Crummell. Mr. William Wright, of the senior class in the Theological Seminary of Virginia, has likewise received an appointment to the African Mission, and will, D. V., go out after his ordination in July. Miss Sophia M. Smith, of St. Andrew's Parish, Philadelphia, has been appointed a teacher in the same Mission.

The Rev. Mr. Hening, who labored faithfully in the African Mission, and who lost his eye-sight in the service, retains his connection with the Foreign Committee, and is now acceptably and usefully employed in the southern portions of the Church, presenting the subject of Foreign Missions.

The station at Bassa Cove has been taken up with much earnestness and liberality in the Diocese of Pennsylvania. A large contribution has already been made by St. Andrew's church, Philadelphia, for this object. It is one in which the Foreign Committee feel much interest. They only desire that it may be borne in mind, that contributions to it should be in addition to those regularly supplied to the Committee, for the maintenance of their general operations.

The usual spring shipment of supplies for the African Mission is now going forward by the ship *Banshee* from Baltimore. This mode of supplying the station involves great care and labor, and these greatly increasing, in consequence of the very large addition to the African Mission within the last two years.

THE CHURCH ABROAD.

England.—The London *Evening Journal* of 18th ult. republishes from the *Devizes Gazette* a very singular correspondence between the Bishop of Salisbury and the Rev. T. N. Morton, curate of the parish at Devizes. Of course we cannot give the whole correspondence, though it would richly pay the reading, if we could spare the room. To our judgment, it presents a model of epistolary pith and point. The principal lines of it are as follows: Sometime last November, the Bishop, having been informed by two persons that Mr. Morton had been teaching some strange doctrine in a sermon touching the Eucharist, and had promised another sermon on the same subject, wrote to him, requesting to see the first sermon, and inviting him also to send the second, if he thought this would elucidate the former, and to add any explanation he might wish. Mr. Morton forthwith declined to send the sermons, on the ground that the Bishop had not acquainted him with the nature of the information given, nor with the names of those giving it. In his reply, the Bishop gave the names of two ladies as his informants, stated the subject-matter of their complaint, and repeated his request to see the sermons. By this time Mr. Morton had grown to feel it his duty to decline sending his sermons for the Bishop's perusal anyhow, and informed him that he should be ready to meet the complaint, when brought forward in the ordinary judicial manner. In his answer, the Bishop regretted Mr. Morton's persisting in the refusal; assured him that his course was sadly at variance with his ordination vows; told him that his contumacious behavior would fully justify an immediate withdrawal of his license; but that he was unwilling to do this without giving him another opportunity of repairing his error: for which cause he thereby summoned him to appear before him at a certain time and place, and advised him to bring the sermons in question. Mr. Morton now bethought him that he was "contending for two public and important principles,"—one, that the manuscript sermons of the Clergy were their own private property, and, as such, not to be surrendered against their will; the other, that the Clergy, when an information was lodged against them, had a right to demand that it be openly avowed and publicly prosecuted. The public good therefore required that he should sacrifice himself, and stand up for the rights of the Clergy. The Bishop's reply to this must be given in full:

> *Salisbury, Dec.* 29, 1852.
>
> Rev. Sir: This letter will be delivered to you by the churchwardens of Devizes, who will also exhibit to you the inhibition, by which you are forbidden to perform any clerical duty in my diocese.
>
> I have felt it my painful duty to take this step in consequence of your refusal to give me the satisfaction I was entitled to require, as to the doctrine preached by you.
>
> I must remind you that, when I first received a complaint on this subject, I invited you, as the simplest mode of proving to me that such complaint was not well founded, to send to me the sermon you had preached. In your reply you said that I had not stated the nature of the objection made, or the names of the parties making it, and declined to send me your sermon. In a subsequent letter I supplied on both these points the information you asked, and again requested you to send me your sermon. This you then positively refused to do.
>
> You would, I think, have had no just ground of complaint if, upon this refusal, I had revoked your license, had you been licensed, or issued, as I now do, an inhibition, you not holding any license in my diocese. But that I might not take such a step without giving you full opportunity of explaining any misconception that might exist, I called upon you to appear personally before me at Salisbury, to answer inquiries I wished to make, and to give any explanation you might desire to offer. In answer, you declared your determination to pay no attention to this my summons.
>
> It is on these grounds, finding that you are officiating in my diocese without my license, and thus contumaciously refusing me the satisfaction I am entitled to ask for, that I have felt it my duty to issue this inhibition, which I have transmitted to the churchwarden to exhibit to you. I remain, Rev. Sir, your faithful servant,
>
> Rev. T. N. Morton. E. Sarum.

In his last letter, Mr. Morton informs the Bishop that he has been waited upon by one of the churchwardens, with a document purporting to be an inhibition from performing clerical duty in that diocese. That the proceeding, as he is advised, is both irregular and informal, and consequently invalid. That he cannot too strongly express his surprise at this attempt to put down by force any further endeavors on his part to contend for the two public and important principles at issue. And that he has never refused to submit to any examination of his opinions and doctrines. He then falls to complaining outright; and talks about "arbitrary exertion of power, without trial or hearing of any kind,—without even a sight of the charges brought against him." One paragraph of his letter is so rich that it must be given in his own words:

> Were I quietly to submit to the attempt to inflict this unjust and excessive penalty, I should be betraying the privileges of the order to which I belong, and allowing the existence of a dangerous and irresponsible power, which in my conscience I believe neither does nor ought to pertain to any individual in the Church or State of England, affording, as it would, a convenient mode of crushing any unbeneficed clergyman with whom his Bishop might be at variance.

Any comment on this strange proceeding can hardly be needful. One thing seems tolerably clear, namely, that the Rev. J. N. Morton "knows a great deal more than he thinks he does," and that he is at heart either a Papist, and so acting under the infallibility of the Pope, or else an Independent, and so acting under the infallibility of his own opinion. Nothing, it appears, will content him, short of being a Sovereign Curate, with a Bishop under him. As for his cant about "principles," it reminds us of nothing so much as of Dr. Johnson's saying, that "the profession of patriotism was the last refuge of a scoundrel." Remains but to add, that at the last account Mr. Morton was still officiating at Devizes, and proceedings had been commenced in the Ecclesiastical Courts.

At a late meeting of the Society for Promoting the Amendment of the Law, the following resolutions were submitted by the Committee on Ecclesiastical Courts, and were adopted by the Society:

> 1. That the present jurisdiction of the Ecclesiastical Courts, so far as testamentary matters are concerned, is universally admitted to be unsatisfactory, and requires extensive reform.
>
> 2. That this reform should consist of a transfer of their present jurisdiction in testamentary matters to a court clothed with jurisdiction as well over wills of real as of personal estate.
>
> 3. That to create a new court for the purpose would be unadvisable, if any existing court can be found to which such enlarged jurisdiction may be properly entrusted, and to which complete powers can be given.
>
> 4. That the existing Courts of Common Law and County Courts, not having an equitable jurisdiction or power of dealing with trustees, or with equitable matters arising in the construction of wills, should not, as at present constituted, be entrusted with such enlarged jurisdiction.
>
> 5. That the existing Courts of Equity, not having any power of empannelling a jury, or of conclusively deciding issues of fact, are under a similar disqualification.
>
> 6. That, in order to do complete justice in testamentary matters, it is necessary that the Court to which they are entrusted should possess the full and conjoined powers of a Court of Law and of a Court of Equity.
>
> 7. That no thorough or satisfactory settlement of the questions pending with respect to the testamentary jurisdiction of the Ecclesiastical Courts can be come to, except by its being exercised by a Court of conjoined law and equity, having jurisdiction over wills of real and personal estate.

The Bishop of Ripon held his triennial visitation of the Clergy at Wakefield on Thursday the 11th ult. It is said that much anxiety was felt to know his opinions on the ecclesiastical subjects of the day. The first topic agitated in his charge was that of Convocation, going through the history of it from the earliest time, with great learning and research. He was in favor of reviving the active powers of Convocation, but did not wish it should be an exclusively clerical body. He would like to see it composed, as at present, of clerical representatives from all parts of the province, and of lay communicants, who might represent the interests and wishes of the great body of the laity. He was anxious that its powers should be limited, and that the authority committed to it in past times should be restrained. He was far from wishing that Convocation should have any judicial power, inasmuch as its operations ought, in his opinion, to be confined to legislating, with the concurrence and approbation of the Crown, on the Canons, Liturgy, and Formularies of the Church, and that its sessions should only be occasional, when necessity required, leaving general and minor questions to be attended to by something in the nature of a standing committee. At the same time he admitted that the whole question was attended with very great difficulties; but still this was an age of realities, in which mere shadows would no longer be tolerated. It was therefore come to this, either that Convocation must be entirely abolished or placed on a footing of reality and usefulness, in some such manner as he had indicated. He strongly inclined to the opinion that in course of time the latter plan would be adopted by the legislature. His Lordship animadverted in very strong terms on the practice of letting and selling pews in parish churches, a course which he declared was grossly illegal, and to be discouraged as much as possible by al Church authorities. In reference to the Government Education Bill, the Bishop remarked that he had not yet had time to make himself acquainted with its details, and it would not, therefore, be prudent, on his part to offer any opinion upon it on that occasion. The remainder of the charge was occupied with allusions to topics of diocesan and local interest.

At the April meeting of the Society for Promoting Christian Knowledge, the Bishop of St. Asaph presiding, it was reported that a new Welch Bible, for the use of the Church in Wales, had been prepared at the Clarendon Press, Oxford, under the editorship of the Rev. Morris Williams. A grant of £1,300 was made for an iron church and parsonage for the Diocese of Melbourne. Several grants were also made to the Bishops of Colombo, Newfoundland, and other Colonial Bishops. Legacies and donations amounting to over £483 were announced, and 57 new members added to the Society.

The Queen's Commissioners have advised the building of 58 new churches in the Diocese of London, the work to be commenced as soon as circumstances will admit. It is also proposed to erect a large number of churches in Lambeth and Southwark, in the Diocese of Winchester.

The Earl of Derby is about to erect a new church on his estate at Treals, in the Flyde.

The Duke of Rutland was to lay the foundation-stone of a new church at Leicester on Friday the 22d; he being the Lord-Lieutenant of that county.

At the last accounts, the subscriptions towards the rebuilding of the parish church at Doncaster, amounted to upwards of £25,000. It was understood that the work would be begun as soon as possible.

Subscriptions for the proposed Theological College in the Diocese of Lichfield were said to be coming in freely. The *Guardian* makes the following delectable paragraph on the subject; which paragraph cannot but be highly gratifying to all who rejoice in the providential bringing of good out of evil.

> We mentioned in our last that, in consequence of an appeal from the Bishop of Lichfield in behalf of the Diocesan Church Extension Society, the first of a series of meetings had been held in the cathedral town. During the past week similar meetings have been held throughout the archdeaconry of Stafford, namely, on Monday at Wolverhampton, on Wednesday at Cheadle, on Thursday at Stoke-upon-Trent, and on Friday at Stafford. The Lord Bishop attended all these meetings except the one held at Cheadle, when he was prevented by an inflammation in his foot. We are informed that the meeting held some time back at Stoke-upon-Trent, to oppose the Diocesan Theological College, in consequence of the Tractarian tendencies of such institutions, has materially benefitted the subscription-list to the college, several of the laity having sent in their contributions from their having their attention drawn to the scheme, who would not otherwise have felt interested in it.

The Bishop of Madras, acting for the Bishop of Bath and Wells, lately administered the rite of Confirmation in the Abbey church to 590 young persons.

On Thursday the 7th, the Bishop of Oxford laid the foundation-stone of the New Diocesan Training College at Cuddesden. Upwards of a hundred clergy were present, and the services are said to have been peculiarly impressive. The estimated cost of the building is £3,800, of which £2,700 have been collected. The land in support of the College is conveyed in trust to the Bishop and Archdeacon of Oxford, and the Vicar of Cuddesden for the time being. The management is in the Bishop alone; the first Principal will be the Rev. A. Pott, Vicar of the parish; and it is hoped that by this time next year the college will be opened for the reception of twenty students, to which number it is at first limited.

The Archbishop of Canterbury had invited the Bishops, Clergy, and Laity of the Church to a meeting on Wednesday the 20th, to take measures for erecting new Bishoprics in those Colonies and dependencies which are virtually cut off from Episcopal oversight, and for completing the endowment of additional Bishoprics in South Africa and Western Australia. One of the first objects to be furthered was the subdivision of of the vast Diocese of Cape Town into three parts. An endowment of £800 a-year for the future Bishop of the Eastern Diocese was in progress; the Propagation Society having devoted £5,000 out of its jubilee fund for this purpose, and the Christian Knowledge Society having added £2,000. In anticipation of the new Diocese to be formed at Natal, a party of missionaries were on the point of leaving England, to begin their labors among the 115,000 Zulus who constitute the native population of that country. Towards the erection of this See, the Christian Knowledge Society had contributed £2,000, about £1,000 was expected from the Propagation Society, and a lady had given £600, to be invested in land. The Council for Colonial Bishoprics were also desiring to plant new Sees in Australia, to subdivide the Indian Sees, and to establish one for the Mauritius.

Ireland.—It is said that the Archbishop of Dublin has expressed his determination to resign his seat on the National Education Board, unless the alteration in the rules by which the reading of the Scripture extracts must be dispensed with if any child should express an objection to its forming part of the instruction of the school be rescinded. The Archbishop is said to be supported in his opposition by two of his colleagues, Sir F. Blackburne, the ex-Chancellor, and Mr. Baron Greene.

Scotland.—The special Synod of the Diocese of St. Andrew's, Dunkeld and Dunblane, called in reference to the Cathedral of St. Ninian's, Perth, was held on the 6th at Trinity College, Glenalmond, under the presidency of the Bishop. The proposed Chapter is to consist of a Dean, with an endowment of not less than £200 per annum; two Canons, with stalls of not less than £100 per annum; one to be the Principal of a normal boys and girls school for the poor, and the other Principal of a middle school; and the Dean of the diocese, as *ex officio* non-resident Canon. In consequence of the differences of opinion expressed at the Synod, and legal difficulties, the Bishop postponed his decision, which will be communicated to the annual Synod in June next.

Canada.—We believe there are few men now living, who carry in themselves so strong a title to be called Great, as Dr. Strachan, the present Bishop of Toronto, already in his 76th year. He is indeed a noble old man, with the head of a philosopher and statesman, and a heart as big and stout as a hero's. A letter, great alike in argument and in eloquence, has appeared in the English papers, from this glorious old Bishop to the Duke of Newcastle. The letter is dated March 19th, 1853, and was written in consequence of a dispatch from Newcastle to the Earl of Elgin, on the 15th of January. The document is much too long for our space, and at the same time so compact in matter that no abstract can do it a tithe of justice. The best we can do with it is the following:

> The Bishop begins by complaining of the precipitancy with which a measure affecting the best and dearest interests of the Colonists, and infringing the rights of 1,244,742 persons out of a population of 1,842,265, is hurried through Parliament, without making the parties injured by it previously aware of the intentions of the Imperial Government, or deigning to allow them a voice or even a humble supplication on the subject. His Lordship next enters into a detailed account of the origin and present condition of Church property in Canada, in the course of which he shows that while the endowments of the Romish Church in Canada, situated chiefly in the Lower Province, provide for one Archbishop, six Bishops, and 550 Clergy, by a revenue of about 125,000l. per annum, representing a money capital of 2,500,000l., without reckoning the possession of religious houses and societies, amounting to 2,117,179 acres, and estimated at a low valuation at 700,000l.,—the Protestant Church numbers only three Bishops and about 250 Clergymen, slenderly provided for by the Church's share of the Clergy Reserves, amounting to about 1,250,000 acres, the capital value of which is 420,000l., and the annual revenue about 25,200l. After giving at some length the history of the 44 endowed Rectories, the Bishop animadverts on the language held by Mr. Gladstone in reference to this subject, exposes the fallacy of the notion that the cause of religion will be benefitted by the confiscation of its endowments, and argues that the question of the Clergy Reserves in Canada is one not merely of colonial and local, but of national and general interest.

He then proceeded to examine the title on which the Clergy Reserves rest, and the alleged right of the Colony to deal with them, urging his point thus: "In time many persons, not subjects of the Crown, found their way into the province, and gradually acquired the rights and privileges of British subjects. Thus a mixed population grew up. And can anything be more absurd than that this population should turn round upon the Imperial Government, and seize the national domain, and dispose of it at their pleasure? nay, assume the power to confiscate grants already made, and divert them from their original purpose? Yet this is exactly what the ruling power in Canada is urging in no measured language. It seeks to confiscate the Clergy Reserves, which were devoted to a special and sacred object more than sixty years ago, and to apply them to other purposes. It may indeed be said that the Imperial Government, some years ago, transferred the remainder of the national domain within the province to the Colonial Legislature, but, although her indiscreet generosity went thus far, it did not extend to the bestowing of any right or authority to subvert grants already made, as the Legislature is attempting."

The Bishop's next argument is, that the Act for the sale of the Clergy Reserves, and the disposition of the proceeds, in 1840, was intended to set the question at rest for ever, and was an essential part of the Act of Union, to which the Upper Province consented upon the express condition that the Protestant endowments should be secured by a final settlement. Hence he shows that this settlement cannot be overthrown without disturbing the Act of Union itself; and further he shows from the present state of parties in the colony that the abandonment of the Clergy Reserves to the Colonial Legislature, so far from being a healing measure, will, on the contrary, be a fruitful source of renewed strife in the colony, and not improbably of eventual separation from the mother country.

Finally, he points out the necessity of endowments to the extension and even the maintenance of the Church, calling attention particularly to the example of the United States, where, out of 25,000,000, 9,000,000 are wholly destitute of religion, and the Church counts only 1,000,000 of members, one-fourth of whom are in the State of New York alone, owing to a considerable endowment, the gift of a British King; and he urges the unfairness of allowing the provision made for the colonists of British origin to be confiscated by settlers of foreign descent.

The concluding paragraphs are as follows:

> I feel bitterly, my Lord Duke, on this subject. Till I heard of your Grace's dispatch, I had fondly trusted in Mr. Gladstone and his friends, of whom you are one, notwithstanding the present doubtful Administration, and I still argued in my heart, though not without misgivings, that the Church was safe. I have cherished her with my best energies for more than half a century, in this distant corner of God's dominions; and after many trials and difficulties, I was beholding her with joy, enlarging her tent, lengthening her cords, and strengthening her stakes; but now this joy is turned into grief and sadness, for darkness and tribulation are approaching to arrest her onward progress.
>
> Permit me, in conclusion, my Lord Duke, to intreat your forgiveness, if, in the anguish of my spirit, I have been too bold, for it is far from my wish or intention to give personal offense. And of this rest assured, that I would most willingly avert, with the sacrifice of my life, the calamities which the passing of your Bill will bring upon the Church in Canada.

FOREIGN.

The arrival of the *Arctic* has enabled us to bring our Foreign news down to the 18th ult., being four days later than our dates previously received by the *Arabia*; there are several items of interest to our readers which we have selected and condensed.

England.—The leading feature of Parliamentary intelligence, is the discussion on the third reading of the Canada Clergy Reserves Bill: an attempt was made to postpone this measure, and previous to the commencement of the debate, Sir John Pakington elicited from Lord John Russell an admission that in case of the passage of the Bill and the consequent secularization of the Reserves by the local Parliament, the Government had no intention whatever of giving effect to the Imperial guarantee upon the consolidated fund for the amount arising from the Clergy Reserves. This course of the Government was shown to be "a breach of faith of the Crown, a compromise of the honor of Parliament and inconsistent with the welfare of the Empire." The Bill ultimately passed by a majority of 80.

The Jew Bill has passed the lower House by a majority of 58; the debate was a very animated one. In the course of the debate the following singular and somewhat amusing argument was used by Mr. Kirk. "He believed that Parliament was bound, in pursuance and obedience to the will of God, and the predictions of the Prophets, to afford every facility to the Jews to obtain possession of their inheritance which had been guaranteed to them by the Lord."

The *Morning Herald* states that on Saturday the 16th, a meeting of Conservative Members amounting to more than two hundred, assembled on Saturday at the House of Lord Derby, in St. James'-square, to consult on the present state of political affairs. Lord Derby addressed the meeting in a most able speech, which was loudly cheered; but which we abstain from publishing, lest a knowledge of the course to be pursued might prove advantageous to our political opponents. Suffice it to say, that Lord Derby's suggestions gave great satisfaction, and the meeting broke up without a dissentient opinion.

The same day an interesting return to the House of Commons was issued giving an alphabetical list of all election petitions presented during the present session; returns of all reports, special reports and determinations, or resolutions of any election committees reported to the House; of the names of all members who have been unseated, and for what causes, and names of all places, the writs for which have been suspended, and to what date. It appears that 138 Members have been petitioned against. To Easter 18 Members were unseated, of which 13 were for bribery, one for holding office of profit under the Crown, one for defective qualification, two for bribery and treating, and one for treating. The writs for six places, namely, Lancaster, Canterbury, Cambridge, Clitheroe, Chatham, and Kingston-upon-Hull, had been suspended. The returns were completed to Easter.

Ireland.—From this country the papers are still filled with accounts of the immense emigration going on. It is reported that in the northwest it is equal to that from any other part. This thinning of the ranks of the native population has had the effect of materially increasing the wages—labor being very scarce at any price.

France.—There is little to interest the general reader from this country. The recent discussions between the Ultramontane and Gallican parties have afforded an opportunity to Pius IX of resuming towards the French Church the tone of the most arrogant of his predecessors. Blanqui and Cagaran had effected their escape from Douleus, but had been recaptured. Numerous arrests are still made.

Holland.—Papal aggression does not appear to be relished in this country; petitions numerously signed continue to be forwarded to the King praying that he will not recognize the Bishops appointed by the Pope.

Austria.—The question pending between Austria and Sardinia does not appear to approach an amicable adjustment as yet. The Sardinian ambassador has taken his departure from Vienna, but the purpose of his action is not definitely known.

Spain.—Here another ministerial crisis has taken place. All the Ministers had tendered their resignations to the Queen, who after some demur had accepted them, and charged General Lersundi, Captain-General of Madrid, with the formation of a new Cabinet.

Italy.—The Piedmontese government has denied that it was ready to surrender a certain class of political refugees to Austria. A submarine telegraph is to be constructed to Malta by way of Sardinia.

GLEANINGS FROM FOREIGN EXCHANGES.

Popish Mission in the former Parish of a Pervert.—A mass-house, in connection with a conventual institution, has been opened in St. James' Parish, Bristol. Mr. Todd, late curate of the Parish under Mr. Woodward, is to be the officiating priest. A house adjoining the convent has been taken as a residence for Mr. Woodward and his family, who are to have the superintendence of the convent, an establishment designed principally for poor sisters, and partly of an educational character.

Ireland Suing at Rome.—At the public Consistory, held at Rome on the 11th ult., the pallium was demanded for "the Metropolitan church of Armagh," on behalf of "the Most Rev. Joseph Dixon, Primate of all Ireland."

The Pope and France.—Letters from Rome state that, at a Consistory held a few days previously, a large majority of the cardinals present voted against the Pope's visit to France, a circumstance to which the postponement of the coronation to the 15th of August is attributed. The French clergy are in hopes that in order to induce the Papal Court to consent to the Pope performing the ceremony of coronation at Paris, the French Government may be induced to modify the marriage law at present existing in France, by making the religious ceremony obligatory, and reducing the civil marriage, which is at present the really binding ceremony to a mere formality of record.

Persecution in Prussia.—Pastor Heinrich of Langerfeld, a clergyman of the Protestant Prussian Establishment, has been sentenced by the Criminal Court of Hague, in Westphalia, to fourteen days' imprisonment for preaching and printing a sermon against Romish doctrines, in contravention of an article of the penal law, which provides that "whoever blasphemes God, either in word, writing, or in any other way, or derides one of the Christian churches, or a religious party possessing corporate rights, or the subjects of their veneration, doctrines, organization, or customs, or refers to them in any way which exposes them to hatred or contempt, shall be punished with imprisonment not to exceed three years."

Bible Burning at Palermo.—The New York *Sun* states that while the American barque *Apollo* was lying in the harbor of Palermo, she was boarded by the police, and a large number of Bibles and Testaments belonging to the ship and crew were seized, carried ashore, and publicly burnt or otherwise destroyed.

The John Bull Nuggett.—A Mr. Potter, one of the successful adventurers in that wonderful lottery, the gold diggings of Australia, has brought home the fruit of his success in the shape of an enormous nugget, which, in compliment to its burly proportions, he has christened the "John Bull," and proposes exhibiting it to the curious for some time before it goes to the crucible. Like his great original, he presents an aspect rugged but kindly, the mellow nature of his inner man everywhere breaking through the rough crust of quartz which he at first presents to the careless observer. His solid contents are 45lb. 6oz. troy of pure gold, worth £4 an ounce; and this bare fact will have a greater effect in attracting visitors than any elaborate or scientific description.

The Police Out-Generalled.—A capital joke occurred yesterday, says a late Paris paper, which has set all Paris laughing and talking to-day. A large crowd had assembled yesterday in the Rue d'Argentenil, near the Palais Royal, in consequence of a thief detected in the act of robbing a house, having succeeded in reaching the roof, where it was dangerous to follow him. The man, who had on a blouse, but was without shoes, was seen to move about for some time, as if seeking a window through which to escape, and at last he disappeared altogether. Meanwhile a detachment of soldiers was sent for, and they blocked up all issues from the house; some firemen were also sent for, who went on the roofs, but they arrived just as the man vanished. The military, firemen, and crowd waited for two hours, and then a commissionaire gave the following letter to the sergeant in command: "Brave Sergeant: Do not fatigue your men any longer by making them wait for me; when you receive this letter I shall be a long way off. In visiting the house next to that in which your men are, you will see how I escaped—nothing was more simple. After having passed from one room to the other, I opened the window of a chamber, which I found to be nicely furnished. I found in a box placed under the bed, a great coat and a pair of varnished leather shoes; and after having put them on, I went away by the *porte cochere* which the too curious porter left free. I talked a few moments with you, and told you that you would have a good deal of trouble in catching the thief. I said thief, for I confess that having found a 100f. note and 100f. in gold in the trunk with the coat and shoes, I could not resist the temptation of taking them." The statements of this letter having been ascertained to be exact, the soldiers were sent home and the crowd dispersed. The secret police have commenced a strict search after the man.

Cleopatra's Needle.—Mr. Anderson, the managing director of the Peninsular and Oriental Steam Navigation Company, and a director of the Crystal Palace Company, left England for Egypt about a month since, for the purpose of making arrangements for the transmission of Cleopatra's Needle from its present bed on the shores of the Mediterranean to the Park at Sydenham. It would appear, from communications recently received from Mr. Anderson, that great difficulties in the way of the removal of this ancient memorial have presented themselves. The needle is actually built into a part of the sea-wall and ramparts forming the fortification of the city of Alexandria, and to pull down so much of the fortification as would be required to disinter the obelisk and to launch it, and afterwards to rebuild the wall, would not only occupy a great space of time, but must involve a considerable amount of expense not originally anticipated. In addition to these circumstances, it is stated that the Viceroy himself has a very strong objection to a breach of such a nature being made or left open for any time in the present state of European politics. With respect to procuring casts from ancient works of art in Egypt, which formed also one of the objects of Mr. Anderson's visits to Alexandria, that gentleman reports that he had an interview with the Viceroy of Egypt on the 5th of the present month, and that the Pacha then kindly assured him that every facility should be afforded to any person commissioned by the company to collect copies of works in Egypt. The Pacha inquired into the nature and objects of the exhibition, and took the greatest interest in the details submitted to him. At the date of Mr. Anderson's letter that gentleman was proceeding to inspect the statue of Rameses at Mitrahenne, and to visit the new excavations at Saccarah, which are likely to furnish valuable contributions to the fine arts department of the Sydenham Palace.

Curious Imposture.—An instance of the enthralling effects of pernicious habits long indulged in has just been exemplified in Grantham. An old couple (John Whyman, aged 78, and his wife, aged 84) have long been living in Sandpit-lane and subsisting at the public expense. For many years the latter kept a large and respectable school in Westgate, but they have not only been in the receipt of 6s. 6d. per week from the parish for several years, but also 3s. a week for a woman to attend upon them, and formerly 4s. and latterly 2s. 6d. from a female sick club, as well as many gratuities and presents from generous ladies and gentlemen. It had been noticed that they were gradually getting their goods away from the house they occupied, as an inventory was to be taken of them on behalf of the parish; and their landlord, Mr. Newham, was requested to take care of a box for them. The box, although small, being heavy, Mr. Newham's suspicions were aroused, and with a key of his own he opened it, when he found therein £140 in gold, £1 10s. in silver, three £10 notes, and one £5 note—in all £176 10s., besides silver tea and table spoons, cream jug, and other articles of plate. On this discovery, he immediately took back the box, but within an hour after, finding it had been sent to a house opposite for the purpose of being directed and forwarded to a niece (Mrs. Bowker of St. Mary's-street, Stamford), he insisted upon its being brought back, and gave information of the fact to the parish officers. An investigation took place, and the case was brought before the board of guardians on the 24th ult. The two aged imposters were made to refund the sum which had been expended upon them by the parish, amounting to within a few shillings of £40, and they have since entirely lost the generous sympathy which their supposed utter destitution had excited.—*Stamford Mercury.*

A Lucky Butler.—Much gossip has been excited at Wells for some weeks past, from the circumstance of a report having gone into circulation that the Bishop's Butler, Mr. Box, was engaged to be married to a lady with a fortune of £60,000. This report, so far as the marriage is concerned, was confirmed on Monday week, when the wedding took place in London. Whether the fortune of the lady extends to the sum above-mentioned, we do not pledge ourselves, but it seems certain that Mr. Box is become master of a sum of £20,000, which is settled on him, leaving the lady mistress of a still larger sum.—*Yeovill Paper.*

Singular Longevity.—The Irish papers announce the recent death of Mrs. Mary Power, widow of J. Power, Esq., and aunt of the late Rt. Hon. R. L. Shiel, at the Ursuline Convent, Cork, at the advanced age of 116 years. Mrs. Power till very recently resided at Bath, and at the age of 114 she made two visits from that place to London to see the Great Exhibition. She afterwards returned to Ireland, where her life was brought to a close about a fortnight ago by a severe attack of influenza.

A correspondent of the *Times* says: "The Sixmile-bridge affray reminds me of the case of a sentinel who was on duty opposite the road leading to Kensington Palace. A gentleman rode by, attended by a fierce dog, who, for some reason, taking offense at the sentinel, flew at him with his mouth open, and was transfixed by the bayonet which he put forward for his protection. After much abuse, the dog's master told him that he ought to have protected himself with the butt-end of his musket. The sentinel quietly answered, "So I would, Sir, if the dog had run at me tail foremost."

The Pope's Allocution.—The Allocution of the Pope, addressed to the Secret Consistory on the 17th ult., dwells at great length and in a tone of triumph on the restoration of the Papal hierarchy in Holland and Brabant. It also refers to the convention concluded with the Republic of Costa Rica, "on terms very favorable to the Catholic Church." In reference to the promotion of the Archbishop of Tours to the Cardinal dignity, the Pope says, "In this proceeding We are certain that We are doing what is very gratifying to Our most dear Son in Christ, Napoleon, Emperor of the French, since he himself earnestly asked it of us.".

Maunday Thursday.—On Thursday (being Maunday Thursday) the ancient and Royal charities were distributed to 34 aged men, and 34 aged women, the number corresponding with Her Majesty's age, with the usual formalities, at Whitehall chapel. The most aged man last year had reached his 102d year, but he has since died. The most aged man who received the Royal alms in 1853 is 91 years, and the most aged woman 88 years.

The Royal Minor Bounties.—The customary Royal minor bounties and gate alms were distributed during the week to the aged and necessitous poor at the Almonry in Whitehall, under the direction of the Lord High Almoner and the Sub-Almoner. The recipients included numerous cases of blindness and other serious infirmities.

The custom of throwing a shoe, taken from the left foot, after persons for good luck, has been practiced in Norfolk from time immemorial, not only at weddings, but on all occasions where good luck is required. Some forty years ago a cattle-dealer desired his wife to "trull her left shoe arter him," when he started for Norwich to buy a lottery-ticket. As he drove off on his errand he looked round to see if she performed the charm, and consequently he received the shoe in his face, with such force as to black his eyes. He went and bought his ticket, which turned up a prize of 600l.; and his son has assured me that his father always attributed his luck to the extra dose of shoe which he got.—*Notes and Queries.*

Laughable Juvenile Turn-out.—The turn-out fever, which is so prevalent at present amongst the workmen of this town, has just commenced to infect the juvenile portion of the community. On Wednesday morning last, a number of youths, employed as assistants to the boiler-makers in the Victoria engine-works Kirkdale, conceiving that their wages, which averaged about 3s. 6d. or 4s. a week, were too small, turned out in a body at the breakfast hour, and demanded from the manager 5s. a-week before they resumed work. The notice was premature and unexpected, and the workmen were unable to proceed with their work for want of their assistants; but all this did not operate in favor of the boys, for the manager refused their demands, and in a very short time supplied their places with other lads. In the afternoon the turn-outs assembled at the gate, armed with stick and stones, fully determined to wreak their vengeance on the young "knobsticks" who had supplanted them. Some stones were thrown into the boiler shed, and at one time they made a regular attack. Upon the foreman, however, making his appearance with a stick to repel them, they instantly decamped, and escaped detection. At leaving-off time the turn-outs again metat the works, for the purpose of inflicting punishment on the strange lads, and some of the latter had to be escorted home. Yesterday, it was said a few of the juveniles who "struck" obtained employment elsewhere, and the business at the Victoria engine-works was allowed to proceed in its usual course.—*Liverpool Mercury.*

Popery in the United States.—The *Philadelphia Sun* states that "nearly all the Catholic Bishops and Priests in the United States are foreigners by birth and education. They appear to become naturalized citizens, only where it is necessary to hold property for the use of the Church. Their oath of allegiance is evidently traversed by an oath of prior and higher obligation to a foreign potentate. In such cases, however, a safety valve is provided, through which any oath may escape that does not suit their convenience."

The "German Catholics."—Johannes Ronge, the founder of the rationalistic sect which has assumed the name of the "German Catholic Church," denies the statement published some time ago by German journals that the sect had expired, and announces that he has formed a "humanitarian religious community" in London, based on the principles of those founded in Germany in 1845. The title of "German Catholic Church," he says, was universally abolished at their third general meeting in 1850, and the term "free religious," or "humanitarian religious community," adopted. Of this community, congregations, he declares, still exist in the towns of Berlin, Leipzig, Dresden, Magdeburg, Dantzic, Lubek, Frankfort-on-the-Main, Wiesbaden, Heidelberg, Manheim, Ulm, Worms, &c., and thirty in Silesia alone; the whole counting a million of members.

The *Watchman* states that the income of the Wesleyan Missionary Society for the year 1852, is now ascertained to be 105,370l. 19s. 6d. That for last year, not counting Mr. Marriott's legacy of 10,000l., was 102,730l. 19s. 9d. showing an increase on the regular income of last year, above the one preceding it of 2,639l. 19s. 9d.

A party of convicts employed in excavating the ground at the rear of the buildings of the boring department, in the Dial-square, Woolwich came upon a number of antiquities—consisting of vessels in pottery, human remains, and an urn containing burned bones. The vessels are described as of "superior construction, although made of a red brick color, and their forms are remarkable."

Emigration—Lord Donoughmore.—One of the Dublin papers having stated that Lord Donoughmore had sent a cargo of Bibles to America as a commercial speculation, his lordship has addressed a letter to the Clonmel *Chronicle*, setting forth the grounds for such a statement. After mentioning the fact that he had assisted a large number of his poor tenantry to emigrate, his lordship says:

> 1. It is but fair and just towards the poor people themselves, that it should be known that they were not altogether indebted to my purse for their passage to the "land of hope," every one of them having contributed small sums from their weekly earnings; and having thus given evidence that their expatriation was their own choice, and not the result of my influence.
>
> 2. The writer of your article appears to doubt the fact of my having presented to each departing emigrant a copy of the Holy Scriptures. Sir, I can assure him that it is true, and further, that I am not ashamed of it. I had stored their boxes with bodily food sufficient for the voyage; why should I omit to supply them with food for the soul? In this unhappy land, where an unholy terrorism crushes every independent thought, and visits the man who dares to read the Book of God with the penalties of social ostracism, it would be, under ordinary circumstances, a hopeless task for a landed proprietor to offer the Holy Scriptures to his Roman Catholic neighbors. But in America it is far otherwise. There no social tyranny exists; there each man has power to read or not to read, as best pleases him; and believe me, Sir, that power is largely used by those who depart weeping from our shores, to the great discomfiture of their spiritual guides, and to their own eternal gain. I am, Sir, your obedient servant. Donoughmore.

We have been requested by Mr. Joseph Bast, a sergeant in the U. S. army and organist of the church of St. Cornelius, to invite our correspondent, Catholicus, to visit the above church, on Governor's Island, some Sunday, when convenient. Mr. Bast's desire to see Catholicus has been created by an article headed "Choral Service", which appeared in No. 7 of the present volume of *The Churchman*, from the pen of Catholicus. Mr. Bast's method of "carrying out the service" appears to be in opposition to Catholicus' ideas on the subject, we would therefore recommend Catholicus to accept the invitation, as Mr. Bast states that his method has been approved of by men of undoubted judgment in such matters.

CLERICAL CHANGES.

The Rev. Samuel W. Sayres, 99 South Fourth st., Williamsburgh. [The above came to hand too late for insertion in the Clergy List.]

The Rev. Erastus Spalding, having removed from Westmoreland, Oneida county, to Phelps, Ontario county, N. Y., requests that all letters and papers intended for him may be addressed accordingly.

The Rev. Homer Wheeler has removed from La Fayette to Bristol, Elkhart county, Ia., and requests his letters and papers to be addressed accordingly.

The Rev. N. G. Allen has resigned the rectorship of St. John's, East Boston, and taken charge temporarily of the parish of St. Stephen's church, Portland, Maine, during the absence of the rector in Europe. His postoffice address is changed accordingly.

The Rev. H. W. Woods, who has been officiating in Trinity church, Boston, has removed to Washington to take charge of Trinity church, and requests all communications shall be addressed accordingly.

The Rev. Francis H. Bushnell, assistant minister of Christ ch., Louisville, Ky., desires his papers and letters to be directed to him at that place.

The Rev. Edward Jessup requests that his letters and papers be, for the present, directed to Westfield, Mass.

The Rev. Henry Zell has removed from Bethany, and accepted the rectorship of Christ church, West Haven, Conn.

In consequence of protracted ill-health the Rev. Wm. R. Babcock has tendered his resignation as rector of the church in Salem, Mass.

The Rev. W. Y. Rooker has resigned the charge of St. Paul's ch., Louisville, Ky.

The Rev. Wm. A. Smallwood, of St. James', Zanesville, Ohio, has accepted a call to Trinity church, Chicago, Ill.

The Rev. L. P. W. Balch, D.D., has accepted the rectorship of the church of the Holy Trinity, and requests his letters and papers to be directed to West Chester, Chester county, Penn.

The Rev. Horatio Gray has taken Letters Dimissory from the Diocese of Massachusetts to that of Pennsylvania.

The Rev. J. B. Clemson requests that his letters and papers be directed to Chester, Penn.

Whitsunday, *the 304th Anniversary of the adoption of the Book of Common Prayer.*

Rev. Sir: For the last four years in most of the churches in the Dioceses of New York and of Western New York, and in many other Dioceses, the offerings of Whitsunday have been devoted to the charity of promoting the circulation of the Holy Scriptures and the Book of Common Prayer.

The New York Bible and Common Prayer Book Society gratefully acknowledges the encouragement and help which have thus been afforded, and now respectfully and earnestly requests that at the approaching return of the festival of Whitsunday, the same may be renewed.

The Annual Reports of this Society show the extent and value of its work of mercy and truth—and we do not hesitate to say that were its present means increased an hundred fold it would still find not merely a commensurate use for them all, but a still widening field of exertion and of promise.

The Society feels that it is enough simply to make known this its request to you. It need add no appeal to Christian hearts on the duty of giving to the destitute, the Word of God and Liturgy of the Church, nor on the propriety of devoting the Offerings of Whitsunday to this great charity.

By request of the Board of Managers,
WM. H. BELL, *Secretary.*
New York, May, 1853.

Notice to Subscribers.—We will deem it an especial favor if such of our subscribers as have changed their residences, or contemplate doing so, will communicate the same to our office at the earliest date possible, in order to afford us an opportunity of regulating our books, as well as to ensure punctuality in the delivery of the paper.

We would beg to remind those who are indebted to us of the large outlay we have recently incurred in enlarging and otherwise improving our sheet, and as we spared neither trouble nor expense in carrying out our plans, which are not yet matured, it is rendered imperatively necessary that we should call on them to pay their bills, to enable us to meet our greatly increased expense, and thus prove themselves patrons not only in word but in deed also. 2t

MARRIED,

At Elizabethtown, N. J., on the 28th ult., by the Rt. Rev. Bishop Doane, Mr. Cornelius King to Miss Julia Lawrence.

In Grace church, Canton, on Thursday, April the 20th, by the Rev. Mr. Ogden, the Rev. R. Sherwood, D.D., of Hyde Park, to Miss P. M. Harison, daughter of the late Richard N. Harison, Esq., of the former place.

DIED,

At Brooklyn, L. I., on the 3d instant, aged 23 years and 8 months, Washington, eldest son of J. C. Pelham Esq. of 399 Atlantic-street. During a protracted illness he bore his sufferings with a pious resignation to the Divine will, and died in the full hope of a joyful resurrection, placing his whole dependence on the atoning blood of our Lord and Saviour Jesus Christ, which cleanseth from all sin.

He was a young man of much promise; his unassuming piety, and mild and amiable disposition, endeared him to a large circle of friends, who will long fondly remember the beloved companion whom death hath so early removed from life's troubles and misfortunes. What an unfailing source of inestimable consolation it must prove to his bereaved and afflicted parents, to know that he died the death of the righteous, and that their loss is to him a countless gain.

"Blessed are the dead who die in the Lord."

NOTICES.

Church of the Holy Innocents.—The Sunday services of this new parish will be regularly held, until further notice, in a room appropriately fitted up for the purpose on Broadway, between 35th and 36th streets.

The children will meet for religious instruction at 3 P. M.

None of the seats in the chapel are appropriated. 2t

Protestant Episcopal Missionary Society for Seamen in City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday next (10th inst.), at 7½ o'clock.

May 7, 1853. Thomas P. Cummings, Rec. Sec'y.

New York Ecclesiological Society.—The regular annual meeting will be held at St. Paul's Sunday School-rooms, Vesey street, on Monday, May 9, at 8 P.M. J. J. Elmendorf, Rec. Sec'y.

St. Jude's Church.—This congregation will hold services (until the arrangements for their new edifice shall be completed) in the Lecture-Room of the Bleecker Buildings, Bleecker corner of Morton street. Entrance directly opposite Jones street. Morning 10½, Evening 7½ o'clock. Sunday School 9 A. M. and 2 P. M. 2t

APPOINTMENTS OF THE PROVISIONAL BISHOP.

8, Sunday after Ascension, A. M. St. John's, New York.
P. M. church of the Holy Comforter, N. Y.
10, Tuesday, A. M. St. James the Less, Scarsdale.
P. M. Grace, White Plains.
11, Wednesday, A. M. St. Stephen's, North Castle.
P. M. St. Mark's, New Castle.
12, Thursday, A. M. St. Matthew's, Bedford.
P. M. St. John's, Lewisboro'.
13, Friday, A. M. St. Lukes, Somers.
P. M. St. James, North Salem.
14, Saturday, A. M. Zion, Greenburgh.
P. M. Dearman.
15, Whit-Sunday, A. M. Christ, Tarrytown.
P. M. St. John's, Yonkers.
E. St. John's chapel, Tuckahoe.
20, Friday, Ember Day, A. M. Examination of Candidates for Holy Orders.
P. M. Visitation of the Sunday School of the General Theological Seminary.
21, Saturday, Ember Day, Examination of Candidates for Holy Orders.
22, Trinity Sunday, A. M. Trinity, N. Y., Ordination.
P. M. church of the Annunciation, N. Y.

Christ P. E. Church, the Rev. C. H. Halsey, rector.—The congregation of Christ church, will worship in the large chapel of the University, Washington Square, on Sunday the 17th inst., and on Sundays following; during the erection of their church edifice on 18th street, west of 5th avenue.

Service at 10½ A. M. and 4 P. M., until further notice.

April 13, 1853–tf

ACKNOWLEDGMENTS.

The undersigned in behalf of the Nashotah Mission gratefully acknowledges the receipt of $23 59, being the Easter offering of St. Lukes church Sunday School, Brooklyn, L. I., thro' F. Walker, Esq., Superintendent.
AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, April 13, 1853.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

A thank offering from a lady of St. Johns chapel, to constitute the Rt. Rev. Jonathan M. Wainwright, D.D., a Patron, $100; Alexander V. Blake, annual sub., $2—$102.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
May 4, 1853. 20 John street.

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CATALOGUE OF RARE AND VALUABLE ENGLISH BOOKS, NO. 1, for sale by STANFORD & SWORDS.
Sermons and Discourses, by Francis Alterbury, D.D., 4 vols. London. 1735 $3.50.
Another copy in 2 vols. London, 1723. $2.
Allix on the Christian Religion, 1 vol. London, 1688. $1,75.
The Practice of a Holy Life, by Thos. Allen. London, Ch. Rivington, 1716. $1.
Annals of Queen Anne. London, 1711. $1,25.
Sermons by Archibald Alison, LL.B. Edinburgh, 1815. $1,25.
Alley's Vindicea Christianæ. London, 1836. $1.75.
The History of Persecution, from the Patriarchial Age to the Reign of George II, by S. Chandler, with an appendix and other important matter. By Charles Almore. Hull, 1813. $2.
Abercrombie's Lectures on the Catechism, Confirmation, &c. Philadelphia, 1811. 75c.
The Christian Religion as Professed by a Daughter of the Church of England, by Mrs. Austin. London, 1705. $1.
The Works of the Rev. Joseph Bingham, M.D., 9 vols. London and Oxford, 1840. $25.
The Christian Journal. Meditations on a Spring, Summer, Harvest, Winter, and Sabbath-day, by John Brown. London. $1,25.
Bean's Family Worship. London, 1802. $1.
Eight Sermons by Thos. Bishop, D.D., Minister of St. Mary's, at Lower Church, in Ipswich in Suffolk. London, 1726. $1.
Brett's History of the World. London, 1732. $1,25.
Bingham's Practice of the Church in reference to Baptism by Laymen. London, 1712. $1.75.
Breckell's Grounds and Principles of the Christian Revelation. London, 1765. $1,25.
Biddulph on the Liturgy of the Church of England, 5 vols. Bristol. $3.
Burnett's Sacred Theory of the Earth, 2 vols. London. $1,25.
An Account of the Life and Writings of Hugh Blair, D.D., by John Hill. Edinburgh, 1807. 75c.
STANFORD & SWORDS, 137 Broadway.

THE EVERGREEN, OR CHURCH MONTHLY MAGAZINE.—Contents for May: The Sacraments Obligatory, by "O." Hope. Notes made on the Continent in 1848 and '49, by Rev. J. A. Spencer, D. D. Farewell to Summer, Easter Day. Life. The Cloud upon the Mountain: An Allegory. The Good Samaritan, by Rev. J. J. Nicholson. A Scene at a Bull Fight. The Lost Tombstone: A Sketch of the Parish of St. Donothin, by Rev. Frederic W. Shelton. Mary Falton: Or Complaints and their Cure. Sketches of Eminent Men, Galileo, Pascal, &c. Review of "A Presbyterian Clergyman Looking for the Church." Laying the Foundation-Stone: A Sketch. Editor's Table. Bishop Doane's Pastoral Letter. Rev. Thomas B. Rowland. Book Table. Ecclesiastical Intelligence for the Month.
Terms: Single copy $2; two copies $1.50 each. This Magazine is recommended by a number of the Bishops and Clergy.
WILLIAM H. ONDERDONK, Proprietor,
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ORGANIST.—An organist of the highest attainments and religious character desires an engagement. Reference is made to Dr. Edward Hodges, Trinity church, New York. Address *Felix*, at the office of this paper. ap30–2t$

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ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Kensico, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable without the aid of servants*, each member taking, in her turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, Kensico.
NEHEMIAH SEARLES, North Castle.
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
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John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.
This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.
Parents and sponsors are invited to call and examine our arrangements.
ap23–6m WM. B. STOUGHTON.

POETRY.

[From the *Literary World.*]

STRIKE!

I've a liking for this "striking,"
  If we only do it well;
Firm, defiant, like a giant,
  Strike! and make the effort tell!

One another, working brother,
  Let us freely now advise;
For reflection and correction
  Help to make us great and wise.

Work and wages, say the sages,
  Go for ever hand in hand;
As the motion of an ocean,
  The supply and the demand.

My advice is, strike for prices
  Nobler far than sordid coin;
Strike with terror sin and error,
  And let man and master join.

Every failing now prevailing
  In the heart, or in the head—
Make no clamor—take the hammer—
  Drive it down—and strike it dead!

Much the chopping, lopping, propping,
  Carpenter, we have to do,
Ere the plummet, from the summit,
  Mark our moral fabric true.

Take the measure of false pleasure;
  Try each action by the square;
Strike a chalk-line, for your walk-line;
  Strike, to keep your footsteps there!

The foundation of creation
  Lies in truth's unerring laws;
Man of mortar, there's no shorter
  Way to base a righteous cause.

Every builder, painter, gilder,
  Man of leather, man of clothes,
Each mechanic in a panic
  With the way his labor goes.

Let him reason thus in season;
  Strike the root of all his wrong,
Cease his quarrels, mend his morals,
  And be happy, rich, and strong.

New York, April 18, 1853. RALPH HOYT.

CHRISTIAN NURTURE AND ADMONITION is the appropriate title of a snug little manual drawn up and compiled by the Rev. THEODORE EDSON, D. D., rector of St. Anne's church, Lowell, and originally printed for use in his parish. The book consists altogether of Scripture proofs and explanations of the Catechism, showing in orderly and systematic manner how all the parts and particulars of that unrivalled compendium of Christian knowledge are rooted and grounded in the Word of GOD, and conducting the private judgment to the very springs and fountains whence the collective thought and reason of the Church have gathered the substance and body of Catholic Doctrine.

Dr. EDSON—we speak from personal knowledge—Dr. EDSON, in his ministry, is most emphatically a man of work; and his book is a true and faithful expression of his mind and character in that respect. Highly intelligent and conscientious respecting the true ends, and not less studious and diligent touching the best means, of religious instruction; with his heart and soul and all his hands concentrated for the right tilling and dressing of that portion of the LORD's vineyard committed to his care; he has labored long and experienced much in his holy task: the questions ever uppermost in his thoughts have been, "What have I to do?" and "How can I do it most effectively?" and he has trusted in none of his theories or conceptions until he has first harnessed them into actual service, and set them to work, and thence derived a practical test of their quality. Such being his settled course and method, it can scarce be matter of wonder that he should have carried the art of Church Sunday-school training to a higher stage of perfection than is often reached. He has for many years had two large schools in connection with his parish, with labor enough in them alone to use up the energies of a common man; and we have never known an instance wherein this most important part of parochial work was performed in so systematic and thorough a fashion; every nail being driven to the head, and snugly clinched. In short, his Sunday-schools, in the ordering and the conduct of them, seem worthy to be held up and studied as a model and masterpiece in their way; and it might be safely affirmed that if any man is to beat him in this province, it must be by first adopting his method and following his example.

From these remarks may be gathered the true origin and complexion of the manual in question. There is no hearsay or second-hand matter about it: it smacks and relishes throughout of the author's own experience. The book in all its parts grew from the pressure and suggestions of actual exigencies, and therefore cleaves to the pith and life of practical, operative Christian thought; thus yielding a most apt and punctual illustration of a verse in CHAUCER's fine description of a good priest—

> "That first he wrought, and afterward he taught."

The book, having passed a probation of several years in the author's parish, has been stereotyped, and is offered to the public, in the hope and belief that it will be found useful on a larger scale. The following sentences from a circular on the subject will unfold still further the order, method, and uses of the work.

The better and more effectual way of studying the subject of religion, is to take up its principles or rudiments, and learn what they are, and how to apply them.

As rules of Grammar and of Arithmetic are not sufficiently at command, nor even well understood, until they are made quite familiar to the mind, and perfectly ready in the memory, so the Catechism is not learned to any proper purpose, until it is deeply printed in the memory; where it should be retained by frequent repetition.

Rules should be understood, and, if need be, explained: and, since the fundamental principles of religion must rest upon Divine authority, the Scripturalness of religious principles should be tested and appreciated.

The application of these principles or rules to the detection of prevailing errors, and to the testing of truth, should be practiced, exemplified and illustrated, in the course of teaching.

Since so short is the period of time that pupils are under Sunday School instruction, is not the prevalent diffuseness of that instruction a serious defect. They cannot be expected to learn the whole Bible. There must be selection. Is selection best made at random?—Or, is it not better to select such portions as are more rudimental? Should pupils learn a few chapters in succession?—Or, should they be put to look out an equal amount, taken in passages from the various parts of the Book, selected with a view to their relation to, connection with, or bearing upon, the fundamental and elementary principles, as the same are comprised and arranged in the Catechism?

The form of question and answer in the Proofs and Explanations, has been purposely avoided, lest the Catechism itself should be too much mixed up therewith, and not sufficiently distinct in the mind of the pupil; lest the exercise be too mechanical; and lest the teacher have not sufficient scope.

It will be seen that the lessons in the Scripture Proofs contain an average of about twenty to thirty verses taken from different parts of the Old Testament and the New; and being answerable to the subjects of the Catechism, are themselves of an elementary and important character, and therefore especially suitable for Sunday School instruction.

The practical character and utility of the book has been tested in St. Anne's church Sunday School from five to six years, and it has been found upon trial to be more engaging to pupils and teachers, and more successful in its results than was expected: so that it is now commended with some degree of confidence to the friends of Sunday Schools.

* * *

The owlet Atheism,
Sailing on obscene wings athwart the noon,
Drops his blue-fringed lids, and holds them close,
And, hooting at the glorious Sun in Heaven,
Cries out, "Where is it?" *Coleridge.*

* * *

THE PRESENT WITHOUT THE PAST.—What a spirit is there in that world *old!* Who would live in a world where there was nothing *old?* Experience would not, could not; nor sedateness, nor reflection, slow and thoughtful. Fancy might, perhaps; but not imagination, that deeper power of the soul. And could the heart let go all its attachments, and yet live? And hope, ever beautiful hope, though the future be its nourisher, is the child of the past, and waits by the bed of weariness or sorrow. And how large would be the discourse of reason, looking before, and never after? What would prospect be to us, without retrospect? A strange land without a guide. And what is the present to us, without a lingering feeling for the past? A state of self-complacency strangely blended with restlessness, and an impatient desire to be something we are not, no matter what, and to gain something we have not, no matter how.—*R. H. Dana.*

ONE OF THE BLESSINGS OF "SWEET HOME."

At this season of the year, our sensibilities are keenly alive to the value of *home.* The very sound thrills through our veins as at no other time. It is important to seize upon such an opportunity to renew our estimate of the value of some of the less observed of those influences which circulate about the hearthstone. Among these is the control of the period of childhood, which is within the power of no other institution than home.

What a beneficent shield does the family throw around those perilous years of buoyancy and hope, of activity and acquisition; years of running and climbing, and jumping and shouting, which we call childhood. Where would be the end of those wild sallies into the world, which are so dangerous, and yet so essential to the formation of valuable character, were it not for the constant check of parental authority? Where would these untamed juveniles go, were they not moored by a thousand strong cords to the fireside of filial obedience? What would be the consequence, did not nightfall bring them over the threshold of home; did not the voice of paternal correction and maternal love turn the wild eye in review of the sports of the day? How much that is hoarse and gruff in the voice that is often in the street, is mellowed and kept in its native tone by the softer accents of the tea table and the sitting-room; by the mild words of obedience which the law of home requires; by the gentle answers which the same law encourages; by the solemn accents of childhood's tongue in the evening, "OUR FATHER," and the bedside "Now I lay me," and by the many sweetly spoken "good nights," and as many glad and bounding "good mornings." What influences of restraint in these and other nameless features of a happy fireside and a christian home!

The value of this control is sometimes painfully evident in its manifest absence among a group of children. It is not unfrequent that you may see a youngster overleaping these family partitions; and, putting on the airs of a man, striding off on the broad way of life a little in advance of his father! The beautiful ties of subordination are ruptured; there is an assumed virility of manners which is shocking to every refined sensibility. That insatiable craving for the novel, that excessive fondness for startling opinions, that glaring form of skepticism which looks upon the old world as its "junior," has its natural basis in this early escape from parental control. It is sad to see parents opening the avenues of juvenile desire to admit the stir and bustle and dazzle of life, which come full fast enough of themselves. It is sad to see a courser on the race when there has been evidently little anointing of the limbs; sad to see a knight floundering in the armor he has never learned to wear. How beautifully fitted to guard against this are the social defenses of home, the "primary school" which is within the interior of the family. There the extremes of life meet. There and there alone can be experienced those mutual and mighty counteracting influences, the dignity and serenity of manhood attracting to itself the impatience and fitfulness of youth; by invisible avenues pouring into the tender mind lessons of priceless value, and receiving as compensation, and as stimulus too, the entertainment which the sparkling eyes and jocund voices and swift feet of childhood alone can furnish.

It is a barbarous taste that pushes old age "out of the way," instead of appropriating its rich, although slow energies, and paying back in the coin of respect and reverence. The child who can get a word of caution or encouragement from a hoary head for simply lifting the hat or doing a little kindness, gets it cheap; and if he purchases largely in that quarter, he will be socially and morally rich when the foaming dandy has not wherewith to pay for his coat.

There may be, there are, other and priceless blessings flowing from the fountain of home; but, at this day, none are more worthy of attention than those resulting from parental control. It is a great lesson to learn *when* the boy is to be a man, *when* the girl is to be a young lady. It cannot be learned at the Lyceum, the Concert Hall, or the social party. It is taught only at home.

The SON OF GOD lingered thirty years in the bosom of an humble household. Did he not thus consecrate filial obedience? Does he not thus hold out to the young the entreaty to cherish the sense of domestic duty?—*Congregationalist.*

* * *

CHRIST SPEAKING TO THE EAR AND THE EYE.—Christ's first tongue was a tongue that might be heard; He spoke to the shepherds by angels: His second tongue was a star; a tongue which might be seen. Hearken after Him these two ways—as He speaks to thine ear in the preaching of His word, as he speaks to thine eye in the exhibiting of His Sacraments.—*Donne.*

FOR THE YOUNG.

The following letter from Mr. COLE of Nashotah carries its own explanation. It was forwarded to us by a very highly-esteemed friend, with permission to make such use of it as might seem proper. Believing it will be interesting and useful to other little Christians than those for whom it was specially intended, we have thought proper to serve it up among our "food for lambs." We hope it will prove not less nourishing and and palatable to them than it has proved to us. May GOD bless our precious little brethren, and make them a blessing to our honored and sweet old Mother!

DELAFIELD, Wisconsin, April 13, 1853.

To the Sunday School of St. Luke's church, Brooklyn, L. I.

MY DEAR FRIENDS: Your Easter offering cheered us greatly and urges us to improve the first opportunity amid other and numerous duties to express our gratitude for your kindness. Nothing seems more suitable than to tell the benefactors of Nashotah all we can of the great work she has in hand. Perhaps one way to enable us to set it clearly before you, will be to ask you to think of the real pleasure and happiness you enjoy in your Sunday School, your dear church and your beloved Rector. These blessed enjoyments guide you aright, lead you into the paths of godliness, a path that has the promise of the life that now is and of that which is to come. I trust that not one of you would wish to be without the Sunday School, without your teachers, without your church and Rector. Now who under the blessing of the LORD enables you to have all these priceless privileges? Who is the chief source, the one upon whose prayers, labors and innumerable toils all these things depend? You are all ready to answer, "Our Rector." Upon whose efforts do all the Sunday Schools around you depend? Again you are ready to answer, "Their Rector's." Now, my dear young friends, come with me, in your thoughts, out into this wide region, some 800 or 1000 miles west of you, and go with me into the large cities, into the thriving towns, and rapidly increasing villages. It is the LORD's day. Why is it that we see so many children without a Sunday School, without a church? Why is it that they are growing up without their Bibles and without their Prayer-Books? Why is it that no church-going bell calls them to the House of GOD? Why are they ignorant of the love of CHRIST and of the Church He gave Himself for? In their homes you will see none of those little Magazines that every month come to cheer and gladden your heart. These places, my dear friends, have no Rectors. There is no man to care for the souls of these children—no one to take them to his heart, to bear them in his prayers—to gather them together and encourage them to learn their Catechism, by finding teachers for them, getting for them a Library, and procuring all the many enjoyments of a Sunday School.

But you are ready to ask, what has this, so true and plain, to do with Nashotah and our Easter offering? Nashotah is doing all she can to provide all these destitute places with Rectors. She has a hard and difficult task, for it is a great work; and she has but little to do the important work with. She could not exist if such offerings as yours did not come to her from various sources. By them she has been able to send forth nineteen Rectors, who have gathered congregations and Sunday Schools, and have thus supplied nineteen different places with such blessings as you enjoy. By such offerings as your Easter offering, she has now twenty-eight young men, thirteen of them candidates for Holy Orders, beneath her roofs, all preparing for the Holy Ministry. On Trinity Sunday, if the LORD will, there will be three ordained. All these are diligently pursuing their studies, that they may be the better able to gather congregations, interest their people, and feed both the Sheep and the Lambs.

While, my dear friends, you cheered our hearts by your Easter offering, you also showed obedience to one of those two commandments upon which hang all the Law and the Prophets, and which are read to us immediately after the Ten in our morning Service. That commandment reads, Thou shalt love thy neighbor as thyself. You, enjoying such inestimable blessings, have given your offering to confer the same upon your neighbors. While I pray the LORD to bless you and yours, I cannot, beholding the great want around Nashotah and through all this vast West, refrain the further entreaty that many may "do likewise."

Another hope also fills my mind, that some of you in due time will join us in our prayers, studies and labors, that you may bless by your efforts some growing city with a Church congregation and Sunday School, rejoicing in the good old ways of the Apostles' fellowship, and walking home to GOD "in the way the Fathers and the Prophets trod."

This letter I must now close, hoping to have not a few opportunities hereafter to tell more about Nashotah, whose humble servant and yours in the LORD I desire most affectionately to remain, AZEL D. COLE.

SOME LEAVES FROM THE BOOK OF NATURE.

BY THE WIFE OF A CLERGYMAN.

A LESSON OF FAITH.

"If a man die, shall he live *again?* All the days of my appointed time will I wait till my change come."—(Job xiv. 14.)

"Let me hire you as a nurse for my poor children," said a butterfly to a quiet caterpillar, who was strolling along a cabbage leaf in her odd lumbering way. "See these little eggs," continued the butterfly; "I don't know how long it will be before they come to life, and I feel very sick and poorly, and if I should die, who will take care of my baby butterflies when I am gone? Will *you,* kind, mild, green caterpillar? But you must mind what you give them to eat, caterpillar!—they cannot, of course, live on *your* rough food. You must give them early dew, and honey from the flowers; and you must let them fly about only a little way at first, for, of course, one can't expect them to use their wings properly all at once. Dear me! it is a sad pity you cannot fly yourself. But I have no time to look for another nurse now, so you will do your best I hope. Dear! dear! I cannot think what made me come and lay my eggs on a cabbage leaf! What a place for young butterflies to be born upon! Still you will be kind will you not, to the poor little ones? Here, take this gold dust from my wings as a reward. Oh, how dizzy I am! Caterpillar! you will remember about the food"———

And with these words the butterfly closed her eyes and died; and the green caterpillar, who had not had the opportunity of even saying yes or no to the request, was left standing alone by the side of the butterfly's eggs.

"A pretty nurse she has chosen indeed, poor lady!" exclaimed she, "and a pretty business I have in hand! Why, her senses must have left her, or she never would have asked a poor crawling creature like me to bring up her dainty little ones! Much they'll mind me, truly, when they feel the gay wings on their backs, and can fly away out of my sight whenever they choose! Ah! how silly some people are, in spite of their painted clothes and the gold dust on their wings!"

However, the poor butterfly was dead, and there lay the eggs on the cabbage leaf, and the green caterpillar had a kind heart, so she resolved to do her best. But she got no sleep that night, she was so very anxious. She made her back quite ache with walking all night long round her young charges for fear any harm should happen to them; and in the morning says she to herself—

"Two heads are better than one. I will consult some wise animal upon the matter, and get advice. How should a poor crawling creature like me know what to do without asking my betters?"

But still there was a difficulty—whom should the caterpillar consult? There was the shaggy dog who sometimes came into the garden. But he was so rough!—he would most likely whisk all the eggs off the cabbage leaf with one brush of his tail, if she called him near to talk to her, and then she should never forgive herself. There was the tom cat, to be sure, who would sometimes sit at the foot of the apple tree, basking himself and warming his fur in the sunshine; but he was so selfish and indifferent!—there was no hope of his giving himself the trouble to think about butterflies eggs. "I wonder which is the wisest of all the animals I know," sighed the caterpillar in great distress; and then she thought, and thought, till at last she thought of the lark, and she fancied that because he went up so high, and nobody knew where he went to, he must be very clever and know a great deal; for to go up very high (which *she* could never do) was the caterpillar's idea of perfect glory.

Now, in the neighboring cornfield there lived a lark, and the caterpillar sent a message to him to beg him to come and talk to her; and when he came she told him all her difficulties, and asked him what she was to do to feed and rear the little creatures so different from herself.

"Perhaps you will be able to inquire and hear something about it next time you go up high," observed the caterpillar timidly.

The lark said, "Perhaps he should," but he did not satisfy her curiosity any further. Soon afterwards, however, he went singing upwards into the bright, blue sky! By degrees his voice died away in the distance, till the green caterpillar could not hear a sound. It is nothing to say she could not see him, for, poor thing! she never could see far at any time, and had a difficulty in looking upwards at all, even when she reared herself up most carefully, which she did now; but it was of no use, so she dropt upon her legs again and resumed her walk round the butterfly's eggs, numbling a bit of the cabbage leaf now and then as she moved along.

"What a time the lark has been gone!" she cried at last. "I wonder where he is just now! I would give all my legs to know! He must have flown up higher than usual this time, I do think! How I should like to know where it is that he goes to, and what he hears in that curious, blue sky! He always sings in going up and coming down, but he never lets any secret out. He is very, very close!"

And the green caterpillar took another turn round the butterfly's eggs.

At last the lark's voice began to be heard again. The caterpillar almost jumped for joy, and it was not long before she saw her friend descending and hovering over the cabbage bed.

"News, news, glorious news, friend caterpillar!" sung the lark; "but the worst of it is, you won't believe me!"

"I believe everything I am told," observed the caterpillar hastily.

"Well, then, first of all, I will tell you what these little creatures are to eat," and the lark nodded his beak towards the eggs. "What do you think it is to be? Guess!"

"Dew, and the honey out of flowers, I am afraid," sighed the caterpillar.

"No such thing, old lady! Something simpler than that. Something that *you* can get at quite easily."

"I can get at nothing quite easily, but cabbage leaves," murmured the caterpillar in distress.

"Excellent! my good friend," cried the lark exultingly; "you have found it out. You are to feed them with cabbage leaves."

"*Never!*" said the caterpillar, indignantly. "It was their dying mother's last request that I should do no such thing."

"Their dying mother knew nothing about the matter," persisted the lark; "but why do you ask me, and then disbelieve what I say? You have neither faith nor trust."

"Oh, I believe everything I am told," said the caterpillar.

"Nay, but you do not," replied the lark. "You won't even believe me about the food, and yet that is but a beginning of what I have to tell you. Why, caterpillar, what do you think those little eggs will turn out to be?"

"Butterflies, to be sure," said the caterpillar.

"*Caterpillars!*" sung the lark, "and you'll find it out in time;" and the lark flew away, for he did not want to stay and contest the point with his friend.

"I thought the lark had been wise and kind," observed the mild green caterpillar, once more beginning to walk round the eggs, "but I find that he is foolish and saucy instead. Perhaps he went up *too* high this time. And it's a pity when people who soar so high are silly and rude nevertheless! Dear! I still wonder whom he sees, and what he does up yonder."

"I would tell you, if you would believe me," sung the lark, descending once more.

"I believe everything I am told," reiterated the caterpillar with as grave a face as if it were a fact.

"Then I'll tell you something else," cried the lark; "for the best of my news remains behind. *You will one day be a butterfly yourself.*"

"Wretched bird!" exclaimed the caterpillar, "you jest with my inferiority—now you are cruel as well as foolish. Go away! I will ask your advice no more."

"I told you you would not believe me," cried the lark, nettled in his turn.

"I believe everything that I am told," persisted the caterpillar; that is"—and she hesitated,—"everything that it is *reasonable* to believe. But to tell me that butterflies' eggs are caterpillars, and that caterpillars leave off crawling and get wings, and become butterflies!—Lark! you are too wise to believe such nonsense yourself, for you know it is impossible!"

"I know no such thing," said the lark, warmly. "Whether I hover over the cornfields of earth or go up into the depths of the sky, I see so many wonderful things, I know no reason why there should not be more. Oh, caterpillar! it is because you crawl, because you never get beyond your cabbage leaf, that you call *anything impossible.*"

"Nonsense!" shouted the caterpillar, "I know what's possible and what's not possible, according to my experience and capacity, as well as you do. Look at my long green body and these endless legs, and then talk to me about having wings and a painted feathery coat! Fool!"

"And fool you! you would-be-wise caterpillar," cried the indignant lark. "Fool, to attempt to reason about what you cannot understand. Do you not hear how my song swells with rejoicing as I soar upwards to the mysterious wonder-world above? Oh, caterpillar! what comes to you from thence, receive, as *I* do, upon trust."

"That is what you call"———

"*Faith,*" interrupted the lark.

"How am I to learn faith?" asked the caterpillar.

At that moment she felt something at her side. She looked round—eight or ten little green caterpillars were moving about, and had already made a show of a hole in the cabbage leaf. They had broken from the butterfly's eggs!

Shame and amazement filled our green friend's heart, but joy soon followed; for, as the first wonder was possible, the second might be so too. "Teach me your lesson, lark!" she would say; and the lark sung to her of the wonders of the earth below, and of the heaven above. And the caterpillar talked all the rest of her life to her relations of the time when she should be a butterfly.

But none of them believed her. She nevertheless had learnt the lark's lesson of faith, and when she was going into her chrysalis grave, she said—"I shall be a butterfly some day."

But her relations thought her head was wandering, and they said, "Poor thing!"

And when she was a butterfly, and was going to die again she said—

"I have known many wonders—I have faith—I can trust even now for what shall come next!"—*Scottish Ecclesiastical Journal.*

* * *

Of other men's affairs it may be sometimes useful to know much, but it is always necessary to say little.—The emptiest of all characters is a busybody.—*Bishop Horne.*

GLEANINGS FROM FOREIGN EXCHANGES.

THE VITAL POINT.—At a recent sitting of the French Academy of Sciences it was demonstrated by a learned academican, from various careful experiments on the brains of animals, that the motive power of the respiratory mechanism, the vital point of the nervous system, is not bigger in size than a pin's head. Upon this tiny speck depends the life of the nerves, which is the life of the animal. Whatever portion of the nervous system remains attached to it lives, while that which is separated immediately dies. It is a singular fact that the greatest forces and powers in nature touch the domain of the invisible.

EVELYN A REFORMER.—We often find EVELYN referred to as a good old Tory of the good old school in England. These words seldom mean much, but they are particularly devoid of meaning in his case. Suppose we should say that this good old tory was excessively anxious, nearly two hundred years ago, for the establishment of a Board of Trade in England; that he wanted the poor-laws, even then a scandal to the industrious laborer and a support chiefly to the able-bodied vagrant, thoroughly amended; that he was urgent for a reform in the law, and particularly for that General Register of deeds which has to this hour been obstructed by these very "locusts of lawyers and attorneys" which opposed it in his day; and above all that he was eager for a Reform of Parliament, advocating that more equal distribution of the borough representation which was effected in 1830, and clamoring for that redress of the "debauch and riot" at elections which to our shame still waits to be effected? All this would seem incredible; yet all this, and more, is to be proved by one or two extracts from the valuable correspondence of EVELYN.—*Examiner.*

THE CARDINAL AND WESTMINSTER ABBEY.—At a recent visit paid by Dr. WISEMAN to the Papists of Liverpool—when, we are told, "a crimson flag, on which was emblazoned the arms of the Cardinal, floated proudly from the Church"—after the conclusion of the "capitular meeting under the presidency of the Metropolitan and the Bishop of LIVERPOOL, the students of St. EDWARD's College presented an address to 'his Eminence,' in which they cast themselves at the feet of the Cardinal and Archbishop, who comes from the 'Venerable Abbey,' where the ashes of our Sainted Kingly Patron lie"—"rejoice in calling themselves of the province of Westminster, fondly considering that the episcopal staff in our days extends its sway wide, as did the Kingly sceptre in the blessed youth of Catholic times, the days of good King EDWARD"—and "praying a remembrance in his supplications betimes when he kneels on the 'Catholic Pavement,' in the 'Venerable Abbey,' ask for the blessing which he brings them from the good St. EDWARD's shrine." The Cardinal made a most gracious reply to this address, in which he never breathed that "St. EDWARD's shrine" was not exactly his own "pavement."

THE CONFESSIONAL AND THE CIVIL POWER.—The Court of Rouen has sentenced a lad of 17 to six months' imprisonment for "sacrilege;" the offense being that he presented himself at the Communion during a midnight Mass without having previously been to Confession, or having been regularly admitted to his first Communion.

REPUDIATION OF MORMONISM IN NORWAY.—In Norway, where not only all Christian sects, but the Jews likewise, enjoy free toleration, the Government has decided that the Mormons, not being Christian Dissenters, shall not be permitted to perform any public act of worship or instruction in the Norwegian kingdom, or be allowed to make oath before any Court.

PERSECUTION IN NUNNERIES.—The following history of persecution in a nunnery in France is given by the Paris correspondent of the *Christian Times:* "The Superior of a convent of nuns of the order of St. Vincent de Paul having, in the course of her visits to a poor family, seen a Bible, and become an ardent student of it, with seven of her nuns, and this practice having been discovered by the Popish authorities, every means were tried to repress the spirit of inquiry by coercion. Constraint, however, had no effect; persuasion produced the reverse of the effect intended. Four of the sisters, who persevered in the faith, were then sent more than a hundred leagues distant; they promised to write to a certain address in Paris: four months have passed away, and not a word has been received. The Superior was roughly thrown into prison, after a violent scene, in which the Bible and tracts were burnt. Since then not a word has been heard of her.

PROSELYTISM AT ROME.—The following statement, abridged from the *Christian Times,* throws light upon the system of proselytism pursued at Rome towards Englishmen of distinction: "The Hon. Mr. WEST, son of Earl DELAWARR, who has been passing the winter at Rome, was marked out as an object of the efforts of the Vatican. The Rev. Mr. POLLEN (late Proctor at Oxford) and Mgr. TALBOT, the Pope's Chamberlain, used the utmost efforts to pervert him, but he always declined controversy. On January 31, they offered to introduce him to the Pope. During the audience the Pope, laying his hand on his shoulder, said he was very glad to hear of his good disposition to the Church, and suggested to him to profess the true faith, publicly, on the 2d of February, when the Pope would be at St. Peter's to bless the candles. Mr. WEST, being taken by surprise, made no reply, but did not go to St. Peter's on the 2d. On the following day Mr. TALBOT requested him to call upon him at his rooms in the Vatican, when he and Mr. POLLEN submitted to him a parchment which he called 'a faculty,' in which Mr. WEST's name was written in full, and Mr. TALBOT said that his Holiness had given him a dispensation to receive him at once, in his own room into the bosom of the Church. Mr. WEST protested that he had not the slightest intention of becoming a Roman Catholic, and ultimately, not without difficulty, left the Vatican."

MISCELLANEOUS CLIPPINGS.

A singular discovery has lately been made in France by M. FABRE, a gardener of Ayde. The herb *ægilops,* heretofore considered as worse than useless, grows abundantly on the Mediterranean. It produces a species of grain resembling wheat in form, but much smaller. In the year 1839 M. FABRE sowed a quantity of this grain, and he found the produce bore a close affinity to wheat; that produce he sowed the next year, and the yield was still more like wheat. He went on sowing the produce of each year the succeeding year, until he has now succeeded in getting as fine a crop of wheat and of as good quality as can be wished for. Thus he has proved that a wild and mischievous weed can be educated into excellent wheat.

HEROIC CONDUCT OF A BOSTON WOMAN.—We are informed that on the 19th, Mr. JOHN F. SNOW, formerly of the Boston Police, but now County Jailor at Marysville, California, upon entering a cell in that Prison, occupied by two stalwart men named FARROW, was attacked by them, and his revolver taken from him, and himself hurled violently to the rear part of the cell. The two prisoners rushed for the outer door of the Jail, but Mrs. SNOW, hearing the alarm raised by her husband, had gained that door before them, and instantly clapped one of her fingers into the staple which held the door. She called for help, and continued her hold of the door until she was fairly beaten off by blows given through the grating by the two refractory prisoners, who succeeded in gaining the street. They were immediately pursued by Mr. SNOW, who had come to the rescue, and others, and after a desperate fight, were secured and locked up. The Court of Sessions, then sitting at Marysville, upon hearing the facts, promptly awarded to Mrs. CHARLOTTE L. SNOW, the wife of the Jailor, the sum of $100, in token of appreciation of her heroic conduct on the occasion. Mrs. SNOW was seriously injured, but at last accounts was recovering. The injuries to Mr. SNOW were less severe.—*Boston Journal.*

THE VERMONT LIQUOR LAW.—The liquor law which went into operation recently in Vermont, has one singular provision, in which it differs from those which have been enacted or discussed in other States. The section we allude to is that which provides for the arrest of a person found intoxicated, and his detention until he will disclose where he obtained his liquor. This section of the law is likely to give considerable trouble. A case under it has already arisen in the town of Woodstock. A man named POWERS was arrested for intoxication, and lodged in jail. On the examination he was questioned as to where he obtained the liquor. He said he found it under the Universalist church, and this was all the answer he would give. It was not deemed satisfactory by the justice, and POWERS was recommitted. Another examination was had, with the same result, the man being remanded to jail. The opinion of the Supreme Court has been obtained, and the particular section referred to is pronounced constitutional. POWERS still refuses to divulge, and the justice says he will keep him in jail for a year unless he owns up.

At St. Albans, the law has been carried out in three instances. The witnesses having the alternative of a term in jail, owned up, and the liquor taken on their information was destroyed. At Rutland, the law, it is said, is executed, and the people hope to get rid of liquor entirely.—*Buffalo Courier.*

FIRES IN CINCINNATI.—A HEROINE.—One of the most destructive conflagrations with which our city has been visited, occurred Saturday morning. The fire broke out in WILL's carriageshop, and is supposed to have been the work of an incendiary. Of so combustible a nature was the material that the fire spread rapidly, and, aided by a strong southern wind, the flames extended to some half dozen frame houses immediately north of the shop. The steam-engine put six streams of water on the fire, which was not checked till after twenty dwelling-houses and several stables and factories were destroyed. The total loss is estimated at being not less than $25,000 or $30,000. The distress the conflagration had occasioned is beyond description; the poor laborers who inhabit this part of the city being the chief sufferers.

In about two hours after the above fire, the Bedstead Manufactory of KROSTMAN & KROSTMAN, on Eighth, between Main and Sycamore streets, was destroyed. Loss about $5,000—insured for about $1,000.

A family consisting of a mother and four children, residing in the third story of KROSTMAN's factory, finding herself cut off from retreat in consequence of the stories beneath being on fire, the mother ascended to the roof, carrying her children with her. Here, tying one of her babes to her shoulders, she boldly leaped across an alley six feet in width to the roof of another building, from whence, leaving her burden, she returned, and in like manner carried over in safety each of the others. The act was witnessed by a large concourse of spectators. The mother was in feeble health, and nothing but maternal love could have carried her through so trying a scene. We are unable to give her name; but whoever she may be, she is a true woman, and her devotion deserves to be remembered. Her furniture was all destroyed.—*Cincinnati Gazette,* 28th March.

NEW SILVER COINAGE.—The officers of the Mint at Philadelphia are now closely engaged in coining the new silver pieces of the denominations of three, five, ten, and twenty-five cents. In order to meet the public wants for small silver change, the work at the Mint now goes on both at night and by day. The new quarter of a dollar weighs precisely four pennyweights, and is seven and one-eighth grains less than the former piece. As compared with the current Spanish quarters the new coin is decidedly heavier and somewhat finer. None of the new dimes or half dimes have yet been struck. The moulds for the gold bars are intended to make bars of the value of $200, $1000, and $4000 each.

WOODEN LEGS AND WOMAN'S RIGHTS.—The people of Massachusetts, amidst other profound matters touching the common weal, have had their attention called, simultaneously, to the two subjects above designated. The gravity of legislation has been solicited to unbend itself to the contemplation of factitious legs and forlorn females. Our readers doubtless begin to think there is a joke toward, but we assure them we are only speaking of a plain fact. Two SAMUELS—not two DANIELS—have come to judgment, and decide to their own satisfaction—the one that people want to go upon sticks, the other that women are wanted at the polls. Mr. SAMUEL EMMONS petitions the General Court that wooden legs be supplied, at the expense of the Commonwealth, to all who require them. Mr. SAMUEL E. SEWALL petitions the State Convention to strike out the word "*male*" from the Constitution, and bring the whole feminine gender out of the band-box into the ballot-box.

Shall we put it on record that the "collective wisdom" has made short work with the champion of the cripples? It is even so—or about to be so. The Committee of the House looked at his petition, and then cut off his leg at a single blow. They made no words about Mr. SAMUEL EMMONS, but e'en gave him "leave to withdraw," cut stick, hop off, toddle away, and stump it home. He may light his pipe with his wooden leg petition, if he chooses—not a single stick of joist shall he or his get for nothing from this Commonwealth—spite of all the woods of Maine. So say the flinty-hearted Committee—and the House, we suspect, will say Amen.

DEAN SWIFT educed an excellent moral out of his "meditation on a broom-stick." Doctor JOHNSON told BOSWELL that "a good deal might be said upon cabbage." Who, then, will venture to deny that "thoughts on wooden legs" may not be edifying? Now, it will occur to any ingenious observer that this miscarriage of the wooden-leg petition, is a subject that might be laid to heart with much profit by various classes of people, such as the "lame ducks" of State-street and the limping politicians everywhere, who cannot walk upon a straight line of principle. Let such men reflect upon it. It is a fixed fact, that no one shall draw upon the Commonwealth for an extra prop, when, by foolishly putting "his foot in it," he is left without a leg to stand on.

Let every man, then, keep himself upright on his own pins; for the Commonwealth is no more bound to supply shin-timber for those who have kicked their own legs off, than to manufacture wooden heads for those whose noddles are good for nothing. A word to the wise is sufficient.

What the State Convention will do with the petition of the other Samuel, we do not undertake to predict. Strike out the word "male," forsooth! It is easily done, but who shall tend the babies? Imagine every man's better-half crying out with Lady MACBETH:

> Come, come, you spirits,
> That tend on mortal thoughts, unsex me here!
> That no compunctious visitings of nature
> Shake my fell *politics.*

The Convention, to judge from present appearances, will be composed of materials very apt to ferment. They will doubtless wax warm on occasions, and may possibly "strike" when the iron is hot. But as the people will be called upon to put their hand to the job at a cooler moment, they will probably strike the other way. The distinction of sex, we imagine, will hardly be obliterated in our day. If Mr. EMMONS will get up a "wooden-leg party," our honest opinion is that he will carry his point sooner by some thousands of years than Mr. SEWELL will succeed in his attempt to make the world forget the difference between a man and a woman.—*Boston Courier.*

TO TEACHERS.—An experienced teacher, capable of successfully managing the discipline of a flourishing and well-established Boarding School (none other need apply), may find a good situation by addressing Rev. D. BABCOCK, D.D., Ballston Spa, N. Y. mar26–tf

ST. MARY'S HALL, Burlington, New Jersey.—The Thirty-third Term of this Institution for young ladies will open on the first day of May, 1853. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, Rector, or to the Rev. REUBEN J. GERMAIN, Principal. ap9–6t

BURLINGTON COLLEGE.—The Fourteenth Term of this Institution will open on the first day of May, 1853. Early application is requested. Address the Rt. Rev. GEO. W. DOANE, President, Burlington, New Jersey. ap9–6t

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, Two Hundred Thousand Dollars! Insurance against Loss or Damage by Fire.

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Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29–1y

FRANCE & WEDDELL, have just received direct FROM PARIS, a superb stock of rich EMBROIDERIES embracing all the latest novelties. (ap16–3m$) 703 Broadway.

NEW SPRING GOODS.—The subscribers would call the attention of Ladies to their NEW and CHOICE STOCK of DRESS GOODS, in SILKS, TISSUES, Organdies, Bareges, Jaconets, French Prints, &c.
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EGYPTIAN ANTIQUITIES NOW EXHIBITING AT THE STUYVESANT INSTITUTE, 659 Broadway.—The rare and valuable collection of Pharonic and Ptolemaic remains just imported direct from Egypt, and formed at great expense by Dr. ABBOTT, during a residence of upwards of twenty years in the East.
This Museum has been visited and highly spoken of by all Oriental Travellers and Savans, and especially by the Right Rev. Bishop Wainwright; Rev. Dr. Hawks; Prof. J. V. C. Smith; Sir Gardiner Wilkinson; Bayle St. John, Esq.; Stewart Poole, Esq.; M. Prisse, in the Revue Archeologique, M. Ampere, &c., &c.
Admission, 50 cents; children half price. Catalogues for sale in the rooms. Open during the day and evening. mar11–3m

SITUATIONS WANTED for two young ladies (sisters), in New York or its immediate vicinity, as resident or visiting governesses; or, having a thorough knowledge of accounts, they would be glad to accept engagements in a respectable Fancy goods or other establishment.
If engaged in teaching, in addition to the usual branches of an English education, they would also give instruction in Monochromatic and Pencil drawing, Music and Fancy works. One of the ladies has been engaged as assistant teacher in a Female Academy, and has subsequently taught school in one of the Western states. Address ANNABELL, office of *The Churchman,* New York. mar26–tf

ST. MATTHEW'S HALL, Port Colden, Warren county, New Jersey. The SUMMER SESSION of this Institution, will commence on the 1st Monday in May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral,* as well as to their intellectual improvement. It is located in the retired village of Port Colden, (three and a-half miles from the Central Railroad,) among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited; and they receive constant supervision both in and out of the school rooms.
For circulars containing particulars, as to terms, &c., early application should be made, at the Hall, to the REV. P. L. JAQUES, Rector.
REFERENCES: The Rt. Rev. G. W. Doane, D.D., LL.D., Burlington; Rev. S. Starr, Trenton; Rev. Alfred Stubbs, New Brunswick; Rev. E. A. Hoffman, Elizabethtown, and Rev. Dr. Watson, Newark, N. J.; Rev. B. Dorr, D.D., Rev. F. Ogilby, R. McCall, Esq., Tobias Wagener, Esq., and J. L. Newbold, Esq., Phila.; Rev. C. H. Halsey, George Catlin, Esq., and Henry Young, Esq., New York. ap16–3m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D–1y LUCIUS HART.

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
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GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

NEW SPRING GOODS.—HITCHCOCK & LEADBEATER, 347 Broadway, corner of Leonard street, have in store, and are daily receiving from auction, new Spring and Summer Goods of the latest Parisian styles, and of the most elegant textures and qualities, including a large stock of the most beautiful FRENCH AND INDIA SILKS, of every desirable style, shade, color and quality, with prices varying to suit purchasers.
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BARAGES and SILK TISSUES, a most splendid assortment.
FRENCH MUSLINS and LAWNS, Mouseline de Laines and Barage de Laines in great variety, and of the most elegant styles.
SCOTCH AND FRENCH GINGHAMS, of superior quality, and most desirable styles, at one shilling a yard!
A large and beautiful assortment of goods for LADIES' TRAVELING DRESSES, the handsomest and best for that purpose ever introduced in this market.
MOURNING GOODS of every kind, of the very best quality, most desirable styles, and full THIRTY PER CENT. LOWER in price than the same goods are sold in any mourning store in New York.
LINENS, DAMASKS, NAPKINS, &c., &c., in great variety, including everything in the line of LINEN GOODS for family use.
A large assortment of ladies' fancy goods, such as COLLARS, CRAVATS, GLOVES, HANDKERCHIEFS, &c., in great variety, and of every quality and price.
Lace and Muslin WINDOW DRAPERIES at the very greatest bargains, 30 per cent. lower than usual; and in short everything that a lady or family can want in the line of dry goods.
GENTLEMEN'S Handkerchiefs, Cravats, Gloves, Undershirts, Drawers, and everything in fact in Gentlemen's furnishings, at a very great reduction from the prices of Gentlemen's Furnishing Stores.
☞ Terms, invariably, *cash*—cash on delivery.
☞ One and only one price. mar26–3m$

ÆOLIAN PIANOS.—T. GILBERT & CO'S Piano-Forte Warerooms, 333 Broadway, corner of Anthony street, second floor, New York. Pianos with and without the celebrated Æolian, wholesale and retail. Boudoir or Cottage Pianos, convenient for small rooms; also, second-hand Pianos. Pianos with and without the Æolian, to hire. Melodeons for sale. HORACE WATERS, *Exclusive Agent.*
The attention of the public is invited to the following just notice from the New York *Evangelist:*
T. GILBERT & Co's ÆOLIAN PIANO-FORTES.—Long familiarity with these instruments enables us to speak with a degree of confidence that we could not otherwise claim, respecting their great merit, and the beauty and adaptedness of the Æolian attachment to some of the best purposes which a musical instrument serves in a Christian family. The instruments are very firmly built, requiring less tuning than any others we know of, and possess remarkable sweetness and purity of tone. Within a few years, great improvements have been made in their manufacture, by which a much stronger and more brilliant tone is secured. In point of depth and volume, as well as in evenness of tone, throughout the entire register, and elasticity of touch, we know not whose manufacture is superior to Gilbert's. Those who have never tried them will be surprised to find such attainments made. The Æolian is soft and delicate, and as well adapted for the voice and for sacred music as the organ itself. In these, also, Mr. Gilbert has been making marked improvements within a few years, so that a delightful delicacy and purity of tone has been secured. As an accompaniment to the voice, particularly in the execution of sacred music, we know nothing sweeter, or more useful and applicable than these Æolians. For ourselves, we attach so high a moral value to influences of this sort, that we commend these instruments with great cordiality. We are glad to find them beginning to be so well appreciated. This house has applied about two thousand Æolians in the last eight years. They are now applying ten a week, and are unable to supply the demand. They are furnished at the Wareroom at the same prices as at the Manufactory, and the buyer may feel assured of fair dealing and upright treatment. mar19–1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.
The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.
"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE, } ALFRED MUNROE & CO., 441 Broadway,
WM. D. ABBATT. } (Between Howard and Grand Sts.,) New York.
Jan 1D–1y

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5–tf No. 120 Bleecker street corner Wooster street.

BENJAMIN W. WILLIAMS, SEXTON of All Saints' church, and GENERAL FURNISHING UNDERTAKER, No. 285 Henry street, opposite the church, New York.
All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. Ap16–3m

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar 5–tf

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers,* 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.
Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, since paid	32,300 00		
		1,348,708 64	
Nett premiums received during the year 1852	$474,260 71		
Interest received during the year 1852	77,578 69		
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847	$353 44		
" " 1848	3,188 06		
" " 1849	17,919 77		
" " 1850	91,040 09		
" interest on dividends	11,975 47		
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " "	50,000 00	
Albany " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend,* being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Seth Low,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THOMAS F. FRANK, 67 Varick street.
Treasurer: CHARLES P. BURDETT, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELEY'S SONS.
West Troy, Albany county, N. Y. Mar 5–1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."
TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
mar1–p JOHN HECKER, Proprietor.

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